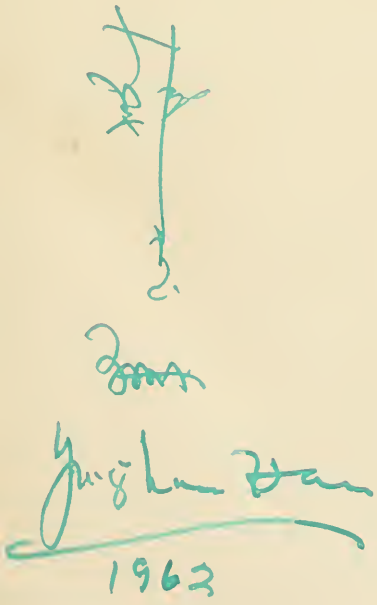
415
3
895

UC SOUTHERN REGIONAL LIBRARY FACILITY

ornia
nal
ty



AMERICAN PRESBYTERIAN MISSION PRESS.

(FRONT BUILDING.)

THE

Mission Press in China,

BEING

A JUBILEE RETROSPECT OF THE AMERICAN PRESBYTERIAN MISSION PRESS,

WITH SKETCHES OF

OTHER MISSION PRESSES IN CHINA,

AS WELL AS

ACCOUNTS OF THE BIBLE AND TRACT SOCIETIES AT WORK IN CHINA.

Shanghai:
PRINTED AT THE AMERICAN PRESBYTERIAN MISSION PRESS.
1895.

M3
1895

CONTENTS.

	Page.
Preface	i
Introduction	1
Chapter I. American Presbyterian Mission Press 1844—1846	6
Chapter II. 1847—1857	13
Chapter III. 1858—1894	19
Chapter IV. As it is to-day	26
Chapter V. Other Mission Presses in China ...	35
A. B. C. F. M. Press, Peking	36
London Mission Press, Hongkong ...	37
„ „ „ Shanghai ...	38
M. E. M. Press, Foochow	40
C. M. S. Press, Ningpo	46
E. P. M. Press, Swatow	47
N. B. S. S. Press, Hankow	51
Central China Press, Kiukiang	54
C. I. M. Press, Taichow	56
E. E. M. and M. E. M. Presses, Peking	56
S. D. K. Press	57
U. P. Mission Press, Manchuria ...	58
American Presbyterian Press, Hainan ...	58
Chapter VI. Bible and Tract Societies	59
British and Foreign Bible Society ...	60
American Bible Society	64
National Bible Society of Scotland ...	77
Eastern Branch of the R. T. Society ...	80
Central China Religious Tract Society ...	83
Chinese Religious Tract Society ...	85
North-China Tract Society	87
North Fuhkien Religious Tract Society	88
Early Tract Distribution at Foochow ...	92
Tract Society, Kiukiang...	97
Chapter VII. Conclusion	100

ILLUSTRATIONS.

American Presbyterian Mission Press	Frontispiece.	
Chinese Type Case	Facing page	20
Printing Machine Room	„	29
Samples of Old and New Blocks ...	„	31
Elder Loo Kiung-Dong	„	32

Introduction.

FIFTY years ago the American Presbyterian Mission Press was established at Macao. The little seed sown so unpretentiously, yet hopefully and prayerfully, has grown into a great tree, with branches spreading all through this empire and extending a beneficent influence wherever Chinese are to be found. As the fifty years of steady growth have many lessons and much encouragement we feel that a jubilee retrospect ought to be helpful in various ways.

First: as we think of the modest beginnings and present status, and all that has been accomplished in the interim, we are led to "sing unto the Lord, for He hath done wonderful things," and feel compelled to "utter abundantly the memory of His great goodness."

Then, too, a glance at the many labors and self-sacrificing zeal and true-hearted devotion of the earlier missionaries who were led by God's providence to take the initiative in the work will stimulate us to further effort and prevent us from being weary in well-doing. We can have the benefit of their first impressions, profit by their mistakes—few compared with our blundering efforts—and seek to have a like trust and perseverance

amid difficulties and disappointments, knowing that "in due season we shall reap if we faint not."

Another reason for going back to the first sowing of the seed and the early growth is to appreciatively note the loving fostering care of the Church at home. At the present time, with the vast expansion of the work, the Board Secretaryships are no sinecures, but even in these early days, with many new problems to face and plans to be laid broad and deep, there were many burdens for the few officials to bear. In spite of all that there was room and time for expression of tenderest solicitude only equalled by the remarkable foresight and acquaintance with conditions on the new fields that characterised the first Secretaries.

It has been a singular pleasure to go over some of the letters, many of them faded and discolored, that were written to the first missionaries on the field—then located at Singapore. They are full of words of cheer and sincere and cordial remembrances, with kindly directions, as well as faithful pointing out of palpable mistakes. Fragrant yet is the tender thoughtfulness of a sentence in a letter dated 16th July, 1840: "Ever since you left us we have been thinking of you, talking of you, and, I hope, praying for you." In a letter dated New York, 7th Sept., 1840, we have an illustration of the foresight and conscientious acquaintance with details already referred to, and which seems to have specially characterised the late Hon. Walter C. Lowrie. He writes: "I was very much obliged to Mr. Orr for sending the list of Chinese characters which Mr. Dyer had prepared. I went carefully over this list to notice any characters which we had not received from Paris. I find there are about 600 on that list which we

have not got. These I have made out, and will send to Paris to have first made, and then we will have matrices sufficient to make all the characters made by Mr. Dyer, besides six or eight thousand others."

Again in 1842 Mr. Lowrie writes: "As soon as the present commotion [war with China] is over, books to some extent will be wanted, and if China be thrown open books to a great extent will be wanted, and now is the time to prepare for that state of things." Later in the same year, in another letter, we read: "I look with great interest to the Press, and this is an establishment that cannot be brought into existence in a day, many months and it may be years [will be necessary] to get ready."

Much helpful counsel was also given in these early days by Rev. John C. Lowrie, D.D., now *Secretary Emeritus* of the Board of Foreign Missions. The following letter speaks for itself:—

New York, *April 5, 1843.*

Dear Brethren,

The ship is delayed for a day, and I embrace a few leisure minutes to put down some ideas about the "Chinese Press." You may have seen them, or thought of them already, but they will do no harm if they do no good. And they are altogether unoffical, written on "my own hook."

1. Our plans must be laid for permanent operations—for proceedings which shall stretch forward through ages to come.

2. The time shall come when the Chinese people will as generally read the S. S.* as the English or Americans. Millions of copies, thousands of editions—quarto, duodecimo, octavo, pulpit, family and pocket, with references and without, shall yet be printed and universally circulated.

3. It seems to me nearly out of the question to expect that all these shall be printed on wooden blocks, cut by the hand and painted with a brush! We live in the age of metal and steam. Our plans should include thoroughly efficient machinery and machinery capable of enlargement to any required extent.

* The Sacred Scriptures we suppose are meant.

4. Hence I am strongly in favor of giving a full and fair trial to our Chinese metal type. I make little of the doubts and misgivings which have been so freely expressed about them. Every new invention has had to contend with these. I heard of a farmer the other day, who lives not one hundred miles from New York, who has so little faith in railroads that he *wagons* all his produce thirty miles to a town on the river at much expense of time and labor when he might get quite as good a price and save four-fifths of both labor and time by delivering it at a railroad depôt six miles distant from his house! This *conservative* feeling in favour of the old way of doing things is in its place a very valuable thing, but it must keep its proper place. To return to the experiment of our Chinese types let it be considered only an *experiment*, and it is still worthy of the fairest trial. This point I need not argue, but assuming it—then we must calculate on being at some expense to make it—and on needing some time to perfect its details. And these will probably be the same, whether operations are commenced now or ten years hence. Therefore let the experiment be made now, or as soon as possible. It can but fail, and many good designs (designs of good) have failed. It may succeed, as I believe it will, and if so the sooner the better.

5. As to there being no copy—nothing to print; this will not always be the case, and probably by the time the printer has learnt the language, so as to superintend native workmen (for if our India experience is worth anything a missionary printer in China *must* know a good deal about Chinese, enough to talk with the natives, settle accounts, correct errors, etc., etc.), there will be plenty of copy to keep the Press agoing. In the meantime the printer can be at work himself—at least doing enough to enable him to observe satisfactorily the progress of the experiment and to give it "a fair chance."

. . . . . .

These thoughts are hastily written, but not hastily formed. You will give them what weight you think they deserve, and I am, with ever affectionate regards for all your little company,

Yours in best bonds,

JOHN C. LOWRIE.

The Rev. T. L. McBRYDE,
Rev. W. M. LOWRIE,*
and Dr. J. C. HEPBURN.

* Rev. W. M. Lowrie, one of the early helpers of the Mission Press, was a son of the Hon. Walter C. Lowrie. He was born in 1819, graduated in September, 1837, and entered the Princeton Theological Seminary in the following year. In December, 1840, he was received as a missionary by the Board of Foreign Missions of the Presbyterian Church, licensed to preach in April, 1841, and ordained in November of the same year. In January, 1842, he sailed from New York and

In writing the history of our own Press I will quote from the Minutes and Annual Reports of the Ningpo Mission. Much valuable help has been received from an article on "The Mission Press in China," contributed by Rev. W. S. Holt to Vol. X, 1879, of the *Chinese Recorder*. A few notes have kindly been sent by Dr. D. B. McCartee, who arrived in China on the 19th of February, 1844, and who recently celebrated in Japan the fiftieth anniversary of his arrival on the mission field.

Hearty thanks are also accorded the brethren who (cordially responding) have supplied notes of other Mission Press work in China. They rejoice with us in our jubilee, and we wish them God speed in their labors, rejoicing that the company of those that *publish* the glad tidings is an ever-increasing one.

G. M.

18 Peking Road,
Shanghai, 19th May, 1894.

reached Macao May 27th. The following five years of Mr. Lowrie's life were filled with vicissitudes incident to missionary life in these early days in China. Whilst returning from Shanghai to Ningpo on August 19th, 1847, in crossing the Chapoo bay his boat was attacked by pirates. He was bound and cast into the sea, the pirates with boat hooks preventing him from regaining the boat. Mr. Lowrie swam about a little while, then sank, to be seen no more.

CHAPTER I.

1844—1846.

HE following particulars with regard to the first establishment of the AMERICAN PRESBYTERIAN MISSION PRESS appear in Vol. X. of the *Chinese Recorder:* "The Press arrived at Macao on the 23rd February, A. D. 1844, in charge of Richard Cole. A Yuk, a Chinese lad whom the Rev. Mr. Orr had taken to the U. S. A. with him when he returned home, returned to China with the Press, in the employ of the Board, as a printer, something of which art he had learned while in America. On the first of April there were 323 matrices received from the U. S. A. by the ship *Paul Jones*. The time which intervened between the 23rd of February and the 17th of June, when the Press was put into operation, was occupied in arranging the office. Much of the time was lost in waiting for the necessary fixtures which had to be made."

At first there were only two pressmen and one compositor, and the most important works executed during the year were an edition of the Epistle to the Ephesians, 14,500 copies of the Gospel by Luke, 15,000 copies of the Acts of the Apostles, and 10,000 copies of the Two Friends. Casting of Chinese type seems to have been carried on from the commencement.

Previous to this the first modern font of Chinese type had been made by P. P. Thoms for the East India Company's office at Macao, for the purpose of printing Morrison's Dictionary. The method adopted was the slow one of cutting on blocks of type-metal or tin. Another font was made about the year 1836 by M. C. Grand, a type founder in Paris; the special characteristic of this font being the casting of the radical and primitive on separate bodies (*e. g.*, 虫宛 蜿 or 魚秋 鰍), thus requiring few matrices. In 1838 the Royal Printing Office at Paris obtained a font of Chinese type by procuring a set of blocks engraved in China, making thick castings therefrom and obtaining the separate types by sawing the plates.

A great improvement on any of these fonts was secured by the newly-started Presbyterian Mission Press using matrices (in addition to those received from U. S. A) made by Rev. Samuel Dyer, of the London Missionary Society at Singapore. This indefatigable worker had completed 1,845 punches before his death in 1845. The work of making the punches was carried on by Mr. Cole, and this method of casting type seems to have been in use until 1859.

Early in 1845 there seems to have been a desire—emanating chiefly from Mr. Cole—to have the Press transferred to Ningpo. The principal reasons given were: "the additional facility for carrying on the operations of the Press where so large a body of our missionaries are assembled, and the diminished expense at Ningpo as compared with Macao." From the Minutes of the Ningpo Mission Meeting in June, 1845, we find many reasons given showing the inexpediency of the

advocated removal. The first objection mentioned is in connection with the uncertainty whether, in case Chusan be retained by the English, that would not be a better place for the Press than Ningpo. The second reason dealt with the difficulty of obtaining suitable buildings.

The third objection by our pioneer missionaries was: "Because we are apprehensive that the collection of so many Americans, none whom have any ostensible mode of getting their living, may lead to suspicions on the part of the Chinese authorities, especially as we know that they already regard us with much surprize." Other reasons against the removal were on the ground of the climate, few facilities of despersing tracts to other parts of the empire, and the important orders in hand which could be most conveniently executed in Macao.

These and other objections seem to have been promptly waived, as in later Minutes we find the following entry: "On the 19th of July Mr. and Mrs. Cole arrived from Macao, bringing the printing press . . . . It required some time to get the printing press into active operation, but it was fully prepared and in operation by the first of September; about three months have been occupied in packing, removing, unpacking and setting it up again. The first work printed in Ningpo was the village sermons of the late Dr. Milne, an edition of 7,000 copies."

The Annual Report for 1845 of the Ningpo Mission contains thankful references to the success which attended the work of the Press. As a first experiment the work had to be prosecuted amidst many disadvantages arising from inexperience and the want of proper facilities and

in the face of strong and discouraging prepossessions against its success.

One paragraph of the Report, as true now as forty-nine years ago, we take the liberty of repeating :—

"It may be asked : Can we print as cheaply as the Chinese do? To this it may be replied that there are several styles of Chinese printing, and of course various prices. If you take the lowest kinds, or perhaps the majority of what they print, the answer must be : We cannot print so cheaply as they. But one who examines the Chinese works referred to, the miserable wasp-web paper employed, the characters badly cut and worn almost illegible by frequent use, and the difficulty with which works thus printed are read, will not wonder that we cannot compete with them in price. But we conceive that this is not a fair standard by which to judge the productions of our Press. Take the good and best productions of their printing and compare them with ours, and while we do not fear comparison in any respect (save in some characters badly prepared at first and susceptible of improvement) we are sure that in the long run printing by metallic type will be found the cheapest and most expeditious."

Following the example of these worthy pioneers we endeavour to execute work as near to perfection as possible, keeping a high ideal before us, having reliable workmen and using the best of materials. In speaking of the characteristics of cheap Chinese printing mention might also have been made of the contrasts in inks. The ink in ordinary use for block-printing by the Chinese is manufactured from lamp black, mixed with vegetable oil, and ground by the printers themselves. A pile of newly printed Chinese books, on account of the ink used, can often make the atmosphere of a room uncomfortably tainted.

The work of the Press in these early days was supervised by a Publishing Committee, the members of which were to attend to the selection of books for publication, to determine the number of copies, style and expense of the edition, to attend to the correction

of the books as published, to regulate the giving out of books to others than members of the mission, and to advise generally in all that related to the Press. Messrs. Cole, Lowrie and Culbertson were appointed the first Publishing Committee.

All the members of the mission, however, evidently rendered practical help to the young Press, as in the minutes of the annual meeting held on September 11th, 1845, we find that "the question of correcting and improving the font of type now on hand being considered it was resolved that each member of the mission take a part of the 'Book of Characters' and examine it carefully with a view to mark the defective characters and such as need alteration."

The name by which the printing office was then known was 花華聖經書房 ("The Chinese and American Holy Classic Book Establishment.") According to a resolution passed at the annual meeting in September, 1845, the number of workmen in the printing office was limited to two pressmen and three compositors. According to another resolution the sum of $1000 was appropriated to the printing department during the year Oct. 1, 1845 to Oct. 1, 1846.

In February, 1846, we find Mr. Cole authorized to pay Asuh, the head pressman, the sum of $9 a month permanent wages, it being understood that he was willing to remain permanently in the employ of the mission for that sum! In April, 1846, a new casting furnace and other material arrived from the U. S. A. Even with this help the foundry could not supply all the type required, as in July 1197 lbs. of Mr. Dyer's type were received from Hongkong; very soon orders for type

came from other parts, the first outside order filled being for Bangkok.

So far as can be ascertained the first request for doing outside work came before the mission in 1846. As showing how the matter was discussed we will give an extract from the minutes : "One of the civil officers of Ningpo having requested that an abridgment of Chinese history might be printed for him, which would require some eight months to finish it, the matter was referred by the Publishing Committee to the Mission. In favor of printing it, it was urged : (1) Printing the book will be an important help in perfecting our font of type by testing it in printing a historical work which we have not yet attempted and which will require characters not otherwise much used. (2) It will help to make our type and press favorably known among the Chinese. (3) It will go far to break down the prejudice against this font of type which many have predicted would not be pleasing to the Chinese, by showing that the most respectable Chinaman themselves admire it. (4) It will not materially interfere with our direct missionary work, inasmuch as we have a large stock of tracts on hand, and have not now any specially important works to print."

In opposition it was urged (1) This [work in question] is not strictly missionary work. (2) The book in question contains many Chinese fables, and it is to be feared that it will be regarded as receiving our sanction if it emanates from our press. (3) It may possibly interfere with our executing directly missionary work should any of importance offer in the course of a few months.

Although there was a majority in favor of printing the work it ultimately was withdrawn. We may state

here that the Mission Press confines its efforts to missionary and philanthropic work, excepting in cases where its more ample resources enable it to do legitimate work not capable of being done by other printing offices, but any such work is not allowed to interfere with printing of missionary publications.

The only other items that call for notice during the year 1846 were the removal of the Press to a much more commodious building; the making of experiments in electrotyping; and the fact that the practicability of printing Chinese with metallic divisible type was no longer an experiment, but had been fully demonstrated. During the year twelve works were printed, with second editions of two of them, giving a total number of pages of 635,400.

CHAPTER II.

1847—1858.

IN order to appreciate the steady growth of the Mission Press we must remember that whilst it was yet the day of small things, so far as regards the preparation of Christian literature for the Chinese, Protestant Missions, in all their other departments in China, were yet in their infancy.

The missionaries on the field included such men as S. Wells Williams, Dyer Ball, E. Doty and the Bridgmans, of the A. B. C. F. Mission; Medhurst, Milne and Legge, of the London Mission; and A. P. Happer, J. C. Hepburn, M. S. Culbertson and several other well-remembered names of the American Presbyterian Board of Foreign Missions; but the great majority of the workers had been only a short time in the field, and were yet studying the language and getting acquainted with the people. The Press therefore had not the aid of the many learned missionaries who, through Bible, Tract and other Societies, are making the Press such an important and effective agency.

Considering the initial difficulties, however, the work was admirably done, and the growth rapid. From the Annual Report for 1847 we find that 52,734 copies of different works were struck off during the year, with a

sum total of 1,819,092 pages. Some of the works were: "The Two Friends," "The Advent and Death of Christ," "The Religion of Jesus," a Commentary on Luke, various Bible portions, an elementary work on Geography and tracts on the Sabbath, Opium, Gambling, Ten Commandments, the True God, etc.

This rapidly increasing output must have been a great joy to the workers, and we find them recording the opinion that "until the country is more open to the free introduction of the Gospel, when the voice of the living preacher shall be heard in every province and city and hamlet, these silent messengers must be the only guide of the people in the way of life, the only beacon to warn them of their danger."

As was to be expected mistakes were made, and worries were frequent; one of the greatest trials evidently being in connection with the resignation or dismissal of Mr. Cole in August, 1847. Mr. Loomis was appointed Chairman of the Publishing Committee, with the request that he take the supervision of the printing establishment. It was also resolved that Dr. McCartee be requested to devote as much of his time as he could, consistently with his other duties, to acquire some knowledge of the art of printing and assist in the management of the office. In those days also there was a Mr. Speer, and to him the Mission looked for help, as it was understood he had devoted a considerable portion of his time for two years in acquiring a knowledge of printing. He evidently, however, was not able to come to Ningpo.

Through God's superintending providence the work was not impeded, as we find from the Report for 1848

that "without a practical printer, deprived one after another of the two workmen in whom we placed the most dependence, and without whom we were told the Press could do nothing, yet it has moved on day after day, and is working still as it was a year ago." After mention being made of other deprivations we find recorded the somewhat remarkable statement: "Moreover these changes have greatly lessened the expenses of the Press, while the number of pages printed is greater than the number printed last year." During 1848 the press threw off on an average 13,314½ pages per day, reckoning 300 working days in the year; the total number of volumes printed being 164,893. The excess of expenditure over receipts was $591.11.

With regard to the manner in which the tracts were distributed it appears that small parcels of selected tracts and portions of Scripture were put on board each vessel of a fleet about the time of their setting sail, with a request that those on board would give the literature thus supplied only to readers when they arrived in the port to which they were bound. Many of these parcels were given in charge of sailors who had previously received medicines and medical treatment at the dispensary, and were glad to render some service in return. In this manner Christian literature was scattered abroad in regions where missionaries never had been, or could have access to. From an early record it appears that in some cases, when it was known that the captain of the native trading vessel had such books, the people came off to the ship in such numbers as to speedily exhaust the supply.

During 1849 the printing operations seem to have gone on without interruption. A new font of type was

ordered from Berlin, new type was added to the Dyer font, and a complete set of stereotyping apparatus was procured. On Mr. Loomis, who had charge of the Press, leaving Ningpo, Mr. Coulter undertook the supervision of the work. During the year there were printed 75,850 copies of 18 different works, giving a total of 1,724,700 pages. The expenses during the year were $491.82 and receipts $288.19, leaving a deficit balance of $203.63.

During 1850 the Press gradually improved under Mr. Coulter's supervision. Although only two pressmen and three compositors were employed 66,400 copies of 16 different works, giving a total of about three millions of pages, were printed. Finances, however, were not so satisfactory, for whilst the expenditure for the year was $725.53 the receipts amounted only to $332.25. Arrangements were made in the course of the year for the purchase of a lithographic press.

Only meagre details can be found of the work done during the next few years. The Taiping Rebellion had commenced, and consequently in those days there must have been many distractions. At a called meeting of the Ningpo Mission, May 28th, 1853, we find Rev. W. Martin requesting permission to visit the insurgents who, having taken several large cities near at hand, "it seemed important that missionaries should go among them to teach them the way of God more perfectly." Another reference to the rebellion is found in the minutes of a meeting held on January 20th, 1856, when under the heading, "preparations for flight," we read: "the Superintendent of the Press was authorised to provide boxes and other necessary means for removing the presses, type and other valuables belonging to the Press and the Library."

The Press seems, however, to have continued quietly doing its work. Mr. Coulter continued in charge until 1853, when ill-health compelled him to resign. He died December 12th of the same year. Rev. R. Q. Way was placed in control of the Press. Being "unused to, and unskilled in, such matters" the natural result was a less degree of efficiency. We find, notwithstanding, that 82,000 volumes were issued from the Press, amounting to fully 2,800,000 pages. A commencement was also made in printing Romanized colloquial, a version of the Gospel of Luke being issued from the Press in 1853.

During 1854 the average number of workmen seems to have been eight: and 84,700 copies of various works, giving a total of 4,012,800 pages, were printed. Of these a comparative small portion were tracts, the Executive Committee having expressed a desire that the Press be principally devoted to the printing of the Pentateuch. In 1855 nine workmen were employed. During the year 112,018 books were printed, giving a total of 4,602,018 pages.

In 1857 we find mention made of how by means of the Press a little company of natives was gathered, some of whom were baptized and attended regularly to the instruction given by the superintendent and the pastor. Employment also was found for those who had been taught in the schools, whilst one young man, who had been thrown out of work because of his living a Christian life, found employment in the Press. During the year 110,800 books were printed, giving a total of 4,505,600 pages.

As the years went on there was an increased faith in the power and possibilities of the Press, of its peculiar

importance as an agency for diffusing the thoughts of the few among the many, especially when that few was a handful of missionaries, and the many the millions of China. In 1858 by the result of new treaties the empire was thrown more open to the itinerating labors of the missionaries—native and foreign. Everywhere the productions of the Press could be left as permanent depositories of those truths of which the living evangelist could make little more than a brief announcement. Considering the greatly extended field for distribution it is a matter for thanksgiving that during 1858 6,175,460 pages were printed. A new and more useful phase of the Press work was, however, soon to be entered upon, but this we will leave to the next chapter.

CHAPTER III.

1858—1894.

IN October, 1858, Mr. William Gamble, who had been sent out for the purpose, took charge of the Press. Although comparatively little known or heard of in missionary circles he did a work for the Presbyterian Mission Press in particular, and all Mission Presses in general, that has hardly been equalled in the annals of missions or the history of the development of the art of printing. With his two main inventions—the making of matrices for Chinese type by the electrotype process, and the Chinese type case as now generally in use—added to his keen business faculty, indomitable perseverance, unfailing patience and true missionary spirit, he succeeded in so developing the Mission Press that it speedily grew from infantile proportions into a mighty agency for achieving great results for Christ in China. Considering to what a great extent we are indebted to this unobtrusive worker we will give some facts in his life and work.

Mr. Gamble came from an old Irish family which had the honour of giving many able ministers to the Presbyterian Churches of Ireland and America. In early life he emigrated to the United States and found congenial labour and valuable training in a large publish-

ing firm in Philadelphia. From there he went to work in the Bible House, New York, and finally, after pursuing some studies in face of many difficulties, left for Ningpo to superintend the work of the Press. He arrived with new type, matrices and a type-casting machine, and as the Press was provided with new rooms the outlook was a bright one. The realization of fond hopes was seen in the issue of 7,398,560 pages from the Press in 1859.

In the following year Mr. Gamble adopted his new plan for making matrices from which to cast type. The character was first cut on such suitable material as box-wood. An electro was next taken from the character itself, or through the medium of a wax mould. This mould was next put into the depositing trough containing the copper solution. After several days, when the copper deposit was thick enough, it was trimmed and fixed in a brass holder. On account of the length of time allowed for depositing, the thickness of the copper rendered unnecessary the ordinary backing of the "shell." By this process the characters were more finished and possessed more of the caligraphic excellence prized by the Chinese than could be obtained by steel punches.

To Mr. Gamble we are also indebted for the Chinese type case, arranged according to radicals, now in common use in Chinese printing offices. To aid in a better understanding of the structure we have photographed and reproduced one of our type cases most accessible for photographic purposes. In case any of our home readers should be puzzled at the large number of apertures for type we had better explain that the number of different Chinese characters, according to Kanghi's Dictionary, is 40,919. About six thousand characters are sufficient

CHINESE TYPE CASE.

for an ordinary missionary printing office, there being such a wide range of synonyms in the Chinese language. For magazine work, however, where various subjects are treated, from eight to ten thousand different characters are necessary. The different size, for different requirements, of some type cases, recalls the old saying : "Circumstances alter *cases*."

An interesting account of the elaborate investigations of Mr. Gamble with a view to perfect the Chinese fonts and type cases was given by Mr. J. L. Mateer in his preface to the "Lists of Chinese Characters in the Fonts of the Presbyterian Mission Press." He says : "For the purpose of ascertaining how many characters are in common use, especially in Christian books, and also of improving the arrangement of the fonts of type, an examination was made by Mr. Gamble of the Bible and 27 other books printed at this Press, containing a total of 4,166 octavo pages. These books were found to contain an aggregate of over 1,100,000 characters, but only 5,150 *different* characters. To this list 850 characters found in the font of the London Missionary Society at Hongkong were added, making 6,000. (The font has since been increased to 6,664). It may be interesting to add here that in the Scriptures, containing a total of 676,827 characters, only 4,141 *different* characters are found. In the Old Testament are found 503,663 characters of 3,946 different kinds : in the New Testament 173,164 characters of 2,713 different kinds. These 6,000 characters Mr. Gamble divided into fifteen groups according to the frequency of their use ; 13 characters were found to occur over 10,000 times each in the 28 vols., 224 over 1,000 times, and so on ; 3,715 were found

to occur less than 25 times each." Rejecting this 3,715 the remaining 2,285 were arranged in the fourth list published by Mr. Mateer, according to the radicals, with a number placed at the side indicating how many times each character was found to occur in the 28 volumes examined by Mr. Gamble. The comparative frequency of use being thus made clear was a great boon to all later workers.

Mr. Gamble had not been long at work before he perceived the important position of Shanghai as a great commercial and evangelistic centre, "and his instinctive desire to plant the Gospel in the heart of China with the minimum of effort and the maximum of results moved him to select Shanghai as his basis of operation at a time when few besides himself were able to forecast its future importance." In addition to the advantages of Shanghai there were the difficulties experienced at Ningpo in purchasing the needed material for press work and in forwarding books and tracts to the various ports.

The sanction of the Executive Committee having been obtained a small building adjoining one of the Mission houses in Shanghai was purchased, and in December, 1860, the transfer was made. The number of presses in use was five, and from them fully eleven millions of pages were issued annually. The removal of the Press to Shanghai was the occasion of an immediate increase in English printing, and to meet this demand type was brought out from home. Matrices were prepared for two new fonts of Chinese type and a small font of Japanese type.

The premises proving too small for the exigencies of the work two friends were found who furnished the

means for providing larger quarters, to which the Press removed in 1862. A cylinder press was added to the establishment, and with the combined advantages of more room, better machinery and an increased supply of type, about a year later nearly fourteen millions of pages were printed.

The development of the work must have called forth all Mr. Gamble's preternatural energy. With careful personal attention to the minutest details, directing and paying the workmen, purchasing fresh material and sending out printed matter, the making up of financial statements and correspondence with all parts of the world, he must have adopted perfect methods and been gifted with rare patience. The following tribute was well-earned: "Printing establishments of various kinds, belonging to different societies and companies, have sprung up latterly in China, but of one and all of them it remains true—that they are and ever will be indebted to this great pioneer of progress in Chinese printing, and it is easy to endorse the statement made in the sermon preached at his funeral: 'For a century to come not a Bible, Christian or scientific book in that Empire or Japan but will bear the impress of Mr. Gamble's hand.' It only enhances the true greatness of the man when we find that he never sought any credit or claimed any honor for the work so bravely done."

The particulars we have been able to procure regarding Mr. Gamble's life and work may fittingly close with some notes supplied by Dr. McCartee. "Mr. Gamble introduced electrotype founding of matrices for type, and the smaller fonts which he afterwards introduced into Japan in 1869. He was ingenious, and made

the Press a success. When he went back to the U. S. A. he studied at the Sheffield Scientific School, and Yale College gave him an A.M. *honoris ergo.* He studied medicine, spent some time in Paris, married in Philadelphia, and finally died on his farm in Pennsylvania somewhere about 1886. I hope you may be able to do him justice."

From the foregoing it will be seen that Mr. Gamble left China for Japan in 1869. He was succeeded by Rev. J. Wherry (now of Peking), who had assisted Mr. Gamble for several years in proof reading and tract revision. On Mr. Wherry removing to Chefoo in 1870, on account of ill health in his family, the late Rev. J. Butler was placed temporarily in charge. He again was succeeded by Rev. C. W. Mateer, until the summer of 1871, when Mr. J. L. Mateer arrived from the U. S. A. to assume the management. These two practical and whole-souled members of a worthy family were fortunately in close connection with the Press at a critical period in its history. The premises had again become too small for the requirements of the work, but as the brothers were able to adopt, and adapt themselves to, large plans, the old premises were sold, and the premises presently occupied by the Press were purchased and taken possession in 1875. The picture which forms the frontispiece gives a faint idea of the size of the premises. In the rear building are the foundry, bindery, paper and book stores, etc. These, however, will be referred to in next chapter.

In May, 1876, Mr. J. L. Mateer returned to the U. S. A. on account of ill health, and Rev. W. S. Holt took charge of the Press. Unfortunately a break down of health caused his return home on furlough in August,

1881. Rev. G. F. Fitch took charge of the Press in his absence, being assisted by Mr. A. Gordon, who had been recommended to the Home Board by the members of the mission for admission to their body, with the special view of taking over the management of the English department and foundry.

As shewing the gradual progress made by the Press we may mention that in the report presented at the Annual Meeting held in Shanghai, February 4th-7th, 1882, the figures given for the preceding year showed 14,929,000 pages printed for the British and Foreign Bible Society; 7,234,550 for the American Bible Society; and 2,573,000 pages of tracts, etc., printed by the Press from its own funds. At the fall meeting of the mission in the same year the second Presbyterian Church of Shanghai, organized at the Press, and consisting of seventeen members and three elders, was received by Presbytery.

In November of the same year Mr. Holt returned with his family, but failing health led to his return to U. S. A. in October, 1884. Rev. J. M. W. Farnham, D.D., succeeded him in the charge of the Press, assistance being rendered at various times by Rev. J. E. Cardwell and Mr. James Dalziel. In 1888 Rev. G. F. Fitch took charge, and two years later the compiler of this record—having been invited to join the mission—in May, 1891, came to the assistance of Mr. Fitch; five years' previous experience in Mission Press work in China enabling the writer to have a hearty appreciation of, and true admiration for, all that had been done by those who had labored in and for the Presbyterian Mission Press.

CHAPTER IV.

The Presbyterian Mission Press as it is To-day.

IN the preceding chapter reference was made to the various work-rooms on the Mission Press premises. It may be of interest for the reader to accompany us in a walk through the establishment. Entering the office on the second storey, at the right of the building, we find ourselves in telephonic communication with the outside world, and in bell, tube and message-boy connection with the various departments in the Press. In this office is Mr. Fitch's desk, on which are poured letters from all parts of China; in fact from well-nigh all parts of the world. At another desk all printing details are attended to by the writer; whilst the third desk in the office is occupied by a Chinese assistant, who is engaged in attending to the accounts in connection with the various Chinese and foreign magazines issued from the Press and in assisting in the book-keeping.

The main part of the book-keeping is attended to in the room across the passage by Mr. James Williamson, a relation of the late Dr. Williamson, who for thirty

years was a missionary of the Scotch Presbyterian Mission in China. Over a thousand names are on our ledgers, so that almost every individual missionary and missionary society engaged in work among the Chinese has financial dealings in one way or other with the Press. In the same room Mr. R. F. Martins corrects the English and Chinese-Romanized proofs, a task requiring a great deal of patience, as all the type is set up by Chinese compositors.

Adjoining this room is the Chinese type-room. This spacious hall, the largest in the building, is filled with type cases (the illustration of one of which is referred to in the preceding chapter). Several type cases are set apart for new type, with which stereoplates are made, thus ensuring good plates. The following are the Chinese fonts at present in use :—

Double Pica.

美華書館

Double Small Pica.

上海美華書館

Two-line Brevier.

蘇松太美華書館

Three-line Diamond.

中國美華書館

Small Pica.

美華書館代印中西各種書籍

Brevier.

美華書館開設以來已有五十餘年

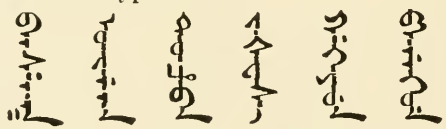
There is also a small ruby font of 1,400 different characters :—

上海美華書館北京路十八號

In addition to this Japanese type have been made, and are occasionally in use :—

ア ヒ タ レ ヤ ワ オ デ エ チ

Also Manchu type :—



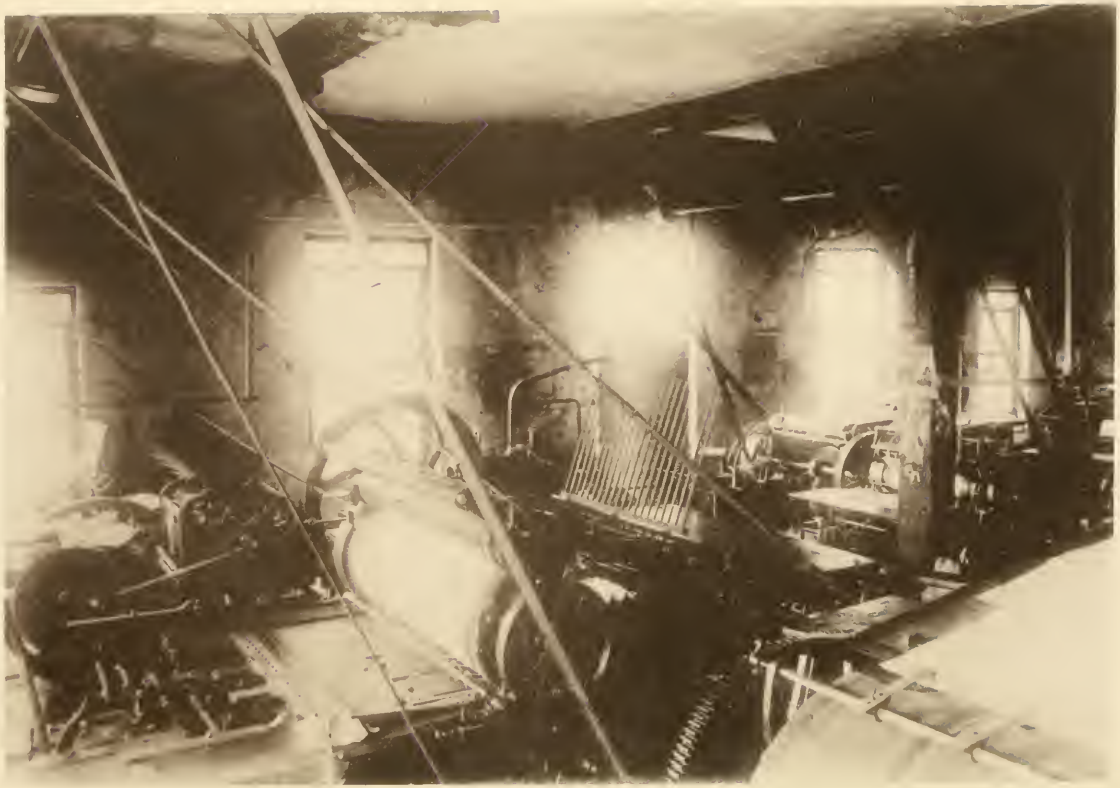
A font of a larger size of Manchu type was made for use in Peking, the matrices all being sent there.

The following is printed from specimen castings :—

The following characters, in various sizes, are also in use in the type-room :—

第章一二三四五六七八九十

These are meant for chapter numbers, and are now cast in single pieces like the specimen at the side, as often the wearing of the type would inconveniently increase the number of white marks !



PRINTING MACHINE ROOM.

(Unfortunately not very clear, but sufficient to show its congested condition with one plateu and four cylinder machines. In the corners, not shown, are four hand presses.)

Another type is the , used at the margin of Chinese pages as a guide to the binder in folding.

From the Chinese type-room we cross over into the English type-room, which is a well lighted hall in the upper storey of the rear building. This department is well occupied in setting up the English type for dictionaries, vocabularies, primers and other helps in studying Chinese; Romanized works; mission and conference reports; also the following magazines: *Chinese Recorder and Missionary Journal*, *The Messenger*, *Woman's Work in the Far East*, *The China Medical Missionary Journal* and *St. John's Echo*. Among the Romanized works we have had such dialects as Shantung, Peking, Canton, Ningpo, Shanghai, Soochow and Wenchow.

Going downstairs past store-rooms for paper, ink, etc., we cross over into the machine room, which is in the lower part of the main building, and connected by a hoist with the Chinese type-room above. In the machine room we have four cylinder machines, one platen machine and four large self-inking hand presses. The five machines are driven by a new and powerful gas engine. During the last few years the amount of press work has caused considerable overtime, but whilst the machines are run at the utmost rate of speed, consistent with good working, great care is taken to ensure good results. Many of the magazines and educational works are illustrated, and care is taken in the dressing on of the formes.

During the time the Press has been in existence a great advance has been made in the way of illustrations, and it may not be out of place to insert here two pictures which, in a small degree, indicate the advance made:—

ONE OF OUR

OLDER PICTURES

A RECENT ILLUSTRATION.

From the machine room we naturally proceed to the binding room. In recent years the Bible Societies have printed a number of editions of the Bible and portions on thin foreign paper, sufficiently opaque to allow of printing on both sides. This naturally throws more work on the workmen in this department, as here the pressing, folding and collating is done. All foreign magazines, pamphlets, etc., are bound here; in fact so great is the pressure in this department that within a month a hydraulic press will be erected. Hitherto screw presses have done all the work.

Adjoining the binding room is a workshop occupied by two joiners, whose time is mostly filled up with preparing blocks and mounting stereoplates. New patent adjustable blocks are being made which, when completed and put into use, will relieve the joiners and reduce the time spent in dressing on at the machines.

The stereoplates are made in a long, well ventilated room at the east end of the premises. Here also the Chinese type is made. The process of making the matrices has already been referred to in the preceding chapter. The type is made both by the old hand and newer type casting machines. The latter, however, are getting worn, and new machines are very necessary. During the past few years we have cast type for Mission Presses in Peking, Foochow and Ningpo. Type and other necessaries are also prepared for a Mission Press in Korea, whilst we have in hand a font of three-line diamond Chinese type for the German Imperial Printing Press in Berlin.

Crossing over into the main building we enter the book sales room, in which during 1893 159,970 books

and 237,912 sheet tracts were sold and despatched to their various destinations.

In this room also is the compradore's—or cashier's—department. Our former compradore, Elder Loo Kiung-dong, died in April of this year. He had served in the same capacity for about twenty years, and whilst hundreds of thousands of dollars had passed through his hands it is not known that a single dollar was ever misappropriated. He was taken suddenly home to his Father, and it is pleasing to be able to record that whilst the suddenness of the call gave him no opportunity for arranging accounts, everything was found in order, and a new compradore, an Elder elect, was installed without the loss of a dollar, and with no confusion or anxiety.

Our present force of Chinese workmen is distributed as follows :—

English Composing Room	13 men
Chinese do. do.	18 „
Machine (Press) do.	22 „
Foundry	14 „
Binding and Pressing Room	10 „
Proof-readers	4 „
Salesmen and Book-keeper	3 „
Despatching Clerks	2 „
Compradore	1 man
Shroff	1 „
Office Assistant	1 „
Carpenters	2 men
Coolies	4 „
Gate-keeper	1 man
	Total 96 men.

ELDER LOO KIUNG-DONG.

This does not include some 30 binders of Chinese works, for whom there is no room on the premises.

The following is the output during the past five years :—

Scriptures	pages	123,098,900
Religious books and tracts	„	43,897,295
Magazines	„	18,472,160
Calendars and sheet tracts		1,615,740
Miscellaneous—Medical and educational works, dictionaries, vocabularies and other helps in study, reports, etc.		14,497,654
	Total	201,581,749

In addition to the foregoing facts, indicating the material prosperity of the Press, mention ought to be made of the growth among the men spiritually and the consequent development of organized Christian work. Well-nigh half of the workmen are Christians. Several of them are members of the South Gate and Hongkew Presbyterian Churches, others belong to the Southern Baptist Mission, Methodist Episcopal Mission and Church Missionary Society churches, but the majority are members or adherents of the Presbyterian Church connected with the Press, the formation of which is noticed on page 25.

The Sunday services and Thursday evening meeting of the Christian Endeavor Society are well attended. Under the fostering care and through the unwearied exertions of Mrs. Fitch an interesting and most encouraging work is going on among the women of the church and their neighbors. Two years ago a branch preaching

place was opened in a densely populated district near the jail. Regular services are held in this chapel, about thirty or forty persons attending.

A day-school has been conducted for some years at the Press, under the care of a committee of church members. The sound of lessons being recited, or hymns sung, often rises very pleasantly above the various noises of the Press. This school will have a special room assigned to it in the new chapel, which is nearing completion. We might also mention that every morning, at 7.30, before work commences, morning prayers, attended by most of the workmen, are conducted, the service taking the form of hymn-singing, reading and exposition of Scripture, and prayer.

CHAPTER V.

Other Mission Presses in China.

OUR note of thankfulness, as we see how in the preceding chapters the Lord has blessed the work of the Press whose jubilee we are celebrating, swells into a more jubilant pæan as we learn what has also been accomplished by contemporaneous establishments, and how the number and facilities of such Mission Presses are being augmented.

The remarkable increase in the number of missionaries during the past fifty years, the many doors open, and still yet opening, to the inlet of Christian literature, the necessities of a well-developed educational system, as well as the requirements of other branches of missionary labor, lead us to expect a corresponding development in the particular agency which has proved a necessity at important stages of their expansion. Before noting, however, the more recent establishments which have been called into existence by the exigencies of a strong demand we will give some details regarding some of the earlier Mission Presses. The first to note is the :

A. B. C. F. M. Press.

A printing press, sent out by the American Board Mission in 1831, was put into operation early in 1832, at Canton, under the supervision of Dr. Bridgman, who at the same time commenced the publication of the *Chinese Repository*. The following year it passed into the hands of Dr. S. Wells Williams, who came out from home to manage it.

From the very commencement the absolute necessity of movable metal type for rapid, economical and presentable work was apparent; but in default of such a requisite wooden blocks evidently were used. In 1833 the blocks of Dr. Bridgman's "Sermon on the Mount" were sent to Boston and stereotyped, an edition being printed off in the United States from the stereo-plates. Whilst at a later date the Press availed itself of the patient efforts of Mr. Dyer in the way of punch cutting to procure a font of movable type, block cutting seems to have been frequently resorted to as late as 1854.

After the destruction of the Press at Canton by fire in 1858 work was started in Peking in 1868 by money received as indemnity. Mr. P. R. Hunt had charge of the Press until his death in 1877, after which Mr. W. C. Noble succeeded to this duty. Since the departure of Mr. Noble for the United States, six or seven years ago, the oversight of the Press devolved on Dr. Blodget, who gracefully, in a recent A. B. C. F. M. Annual Report, acknowledges the excellence of Mr. Hunt's plans, arrangements and training of workmen, which, combined with the system of piece work introduced by Mr. Noble, enabled him with no special acquaintance with

the art of printing to carry forward the work with a good measure of success. Last year the total number of pages printed was 1,702,160.

We join in Dr. Blodget's hope that the coming of Mr. Mateer this year—1894—will give a new impetus to the work. This is the Mr. J. L. Mateer referred to on page 24, and as we rejoice in the claims of the Mission Press of China persuading him to come out again, we feel confident that the Peking Press, which has won such a good name in the past, will have an enlarged and still more useful sphere of operations.

London Mission Press.

This Press, which was ultimately transferred to Hongkong, was originally established by Drs. Morrison and Milne at Malacca, about the year 1818. Wooden blocks and characters cut on a metal body were both used, but later on Mr. Dyer's punches enabled them to procure cheaper and more useful type. Mr. Cole after leaving the American Presbyterian Mission Press—see page 14—superintended the type founding and printing until 1852, when Dr. Chalmers took charge. Later on Mr. Wong Shing, a Morrison school-boy, who had been to America, became so well acquainted with the work that he took charge under Dr. Chalmers, Dr. Legge, Mr. Turner and Dr. Eitel, until the whole establishment was sold to a Chinese company in 1879.

Printing operations were carried on by the same Mission in Shanghai, and Rev. William Muirhead, D.D., has kindly supplied us with the following:—

Reminiscences of the London Mission Printing Office, Shanghai.

Early in the history of the Mission, arrangements were made for the formation of a printing office as an indispensable element in our work. The late Dr. Medhurst, who was a practised printer, initiated some work of the kind, but it was not till the year 1847, when Mr. Alexander Wylie was sent out for the purpose, that matters were actively proceeded with, and a variety of work was done corresponding to the requirements of the Mission.

In the course of a few years the revision of the New Testament, commonly called Delegates' Version, was completed, and about that time we began to hear of the T'ai-p'ing rebels as advancing in the interior, and as professing a Christian object on the attainment of supreme authority. The prospect excited much interest at home, and by the special efforts of the late Rev. John Angell James a million copies were subscribed for, in order to meet the supposed necessity of the times. With a view to carry out this object several ponderous machines were sent to Shanghai at the instance of the British and Foreign Bible Society, which were to be driven by bullocks, and it was thought that in this way the work would be more speedily completed and a widespread circulation of the sacred Scriptures would take place. On the erection of these machines the work of printing was carried on, early and late, and several hundred thousand copies were issued from the press. Ere long, however, the machines were found to be very

disadvantageous. They worked badly and produced most blurred impressions which were really illegible. Whatever was the cause of this it was resolved to return the machines to England and to carry on the work by means of hand presses, which were also in use at the same time.

On the discovery of the state of things introduced by the rebels, and the apparent failure of their cause, there was seen to be no such urgency for the publication of the million Testaments and their speedy distribution as was originally contemplated. Hence the work proceeded slowly, as the occasion seemed to require, and for several years comparatively little was done.

When the American Mission Press was established in Shanghai, and it was found that the work of the Bible Society and the Mission generally could be done there, it seemed desirable that our mission press should be broken up and our printing material disposed of. Long before this time Mr. Wylie had ceased his connection with the press, and joined the Bible Society as its representative in China to carry on the work of distribution, and superintend a number of native colporteurs at different places. He continued this work for a series of years, and used to speak of having visited fourteen provinces in this capacity. Meanwhile the London Mission Press was closed, and we are thankful that the American Mission Press has amply met our necessities and supplied the wants of the Mission, as well as of the British and Foreign Bible Societies, the Religious Tract Society and others, in the most satisfactory manner.

The Rev. W. H. Lacy has kindly supplied the fol-

lowing particulars of

The Methodist Episcopal Mission Press, Foochow.

The origin of the above named press is given in the July-August number of the *Chinese Recorder*, 1879, by Rev. W. S. Holt, as follows: "In the year 1859 a letter was received from Rev. M. C. White, M.D., a former member of the Mission, now professor in Yale College, suggesting the propriety of this Mission making application to the American Bible Society for a press and printing material to publish the Scriptures in Chinese at Foochow. This suggestion was very opportune, and met with the hearty approval of the Mission. As block printing had proven unsatisfactory and cumbersome, great need was felt for a printing office with all the facilities for neat and rapid printing. Previous to this time, however, a Publishing Committee had been appointed to print various books on blocks, such as the Pentateuch, Matthew, Epistles of Peter and John, and also to publish a periodical in Chinese called the *Foochow Monthly*. The Mission then appointed Messrs. Baldwin and Wentworth a committee to make application for a press and the necessary funds to carry out this plan, to which a ready response was made, both from the Bible Society by advancing funds for Bible work and the Mission Board by granting funds to erect a press building and to aid in purchasing type and presses."

In June, 1861, Rev. Erastus Wentworth, D.D., left Foochow for Hongkong to purchase a font of Chinese

type and to take practical lessons in type setting. He was absent about three months, and returned with a font of Double Pica Chinese type, purchased from the London Mission Press, Hongkong, and a Washington Hoe press with several fonts of English type sent out from America. In November of that year work was commenced on a building for the accommodation of the press. This was a frame structure 30 × 60 feet erected within the compound at a cost of $400. In January, 1862, a Cantonese foreman arrived, the building was completed, and work soon after begun under the direction of Dr. Wentworth.

On December 1st, 1862, Rev. S. L. Baldwin, a practical printer, took charge as superintendent. During the year another Hoe hand press was ordered, and the following year a font of Three-line Diamond type was secured from Hongkong for printing the New Testament. November 30, 1864, the first number of the *Methodist Monthly Record* in Chinese was issued.

July 1st, 1866, Rev. L. N. Wheeler, who had been sent out for this special work, took charge of the press. During this year Dr. Gibson's Reference New Testament was finished, and the Colloquial New Testament in large type commenced. The presses were worked sixteen hours a day, completing nearly ten million pages during the year. This volume of work was greatly in excess of any preceding year, and was not again equaled for eighteen years, the record varying from one to eight million pages annually. In January, 1867, the first number of the *Missionary Recorder* was issued. The Mission history says this "was published as an experiment under the direction of the Mission." Dr. R. S. Maclay, Rev.

S. L. Baldwin and Rev. L. N. Wheeler were Publishing Committee, the last named being editor. May 16, 1868, appeared the first number of the *Chinese Recorder and Missionary Journal*, as a successor to the *Missionary Recorder*, Rev. S. L. Baldwin, editor. During this year were printed the first few hundred pages of the Alphabetic Dictionary of the Chinese Language in the Foochow dialect, by Rev. R. S. Maclay, D.D. and Rev. C. C. Baldwin, a work of over 1,100 pages, completed two years later.

January 30th, 1869, Rev. L. N. Wheeler left for Peking to open a new mission there. Special adaptation for this undertaking, coupled with the fact that his health had failed in Foochow, made this change necessary, and Dr. Maclay again took charge of the Press. During this year an edition of 5,000 copies of the Reference New Testament, prepared by Rev. A. W. Cribb, was issued, and among books in the colloquial "Daily Food" by Rev. S. F. Woodin, and an Astronomy by Rev. N. Sites. In 1870 the Manual of the Foochow Dialect, 250 pages, by Rev. C. C. Baldwin, D.D., was begun, and finished the following year.

In 1871 Rev. N. J. Plumb was appointed superintendent, and remained in charge for eight years. Nov. 11, 1874, the first number of *Zion's Herald* in Chinese was issued. The name was afterwards changed to *The Fuhkien Church Gazette*, but a few years ago the name was again changed to *The Fuhkien Christian Advocate*. The same year was commenced the publication of a child's paper, which is still issued as an illustrated monthly in the Colloquial character. June 1st, 1875, was dedicated a new building erected at the expense of

the M. E. Missionary Society at a cost of over $3,500. Of this building the fourth and part of the third story were used by the Theological Seminary and Boarding School, while the remainder was devoted to the needs of the Press. That year a font of Small Pica and a font of music type were purchased from the Presbyterian Mission Press in Shanghai. In 1876 a large geography, the cuts for which were engraved on wood by the Chinese, was published for Mrs. H. F. Baldwin. In 1878 a third edition of Reference New Testament and a Hymn and Tune Book, prepared by Rev. and Mrs. F. Ohlinger, were printed. A third Hoe press, with self-inking apparatus, was purchased.

In 1879 Revs. D. W. Chandler and N. Sites were appointed as joint superintendents. That year the value of the stock was reported as $6,500, besides the building. The year following Rev. D. W. Chandler was appointed superintendent. Dr. Osgood's Anatomy was published, and an edition of the Wên-li Bible begun.

In April, 1882, Mr. Chandler left for America in failing health, and Rev. N. J. Plumb was again appointed superintendent, and remained in charge until his furlough, nearly nine years later. During these years the work of the Press averaged about twelve million pages annually, and the facilities were constantly improved. In 1884 a new font of Two-line Small Pica was purchased. In 1886 one of the old presses was sold, and a larger self-inking Hoe press was purchased, and a small stereotyping outfit secured. In 1888 a font of matrices for casting Three-line Diamond type was ordered at a cost of about $1,500, and type casting begun. In 1889 a new font of Music type was purchased and a Union

Hymn and Tune Book in Colloquial was issued for the use of the American Board and Methodist Missions. In 1890 another hand press was purchased, and foreign binding begun on a small scale.

In March, 1891, Rev. Wm. H. Lacy was appointed superintendent, and he still remains in charge. That year was marked by the completion of the first complete Bible in the Foochow Colloquial character, a quarto volume in Hsing type. The edition consisted of 3,000 Bibles, 1,200 New Testament and Psalms and 3,000 New Testaments. This was a joint edition by the American and B. and F. Bible Societies ; about one-half of the edition was on foreign paper. An English-Foochow Dictionary, prepared by T. B. Adam, M.D., was completed early in the year. As the demand for English work had increased, as the missionary body grew, some twenty fonts of type and a small press were purchased. The Foochow Missionary Union having adopted a new system of Romanization a font of Pica Romanized was secured, and work begun in 1892. In the latter part of that year one of the presses, with a font of Romanized type, was transferred to Hinghua, about seventy-five miles south, and a branch office opened there for greater convenience in publishing literature in the Hinghua dialect, as no one trained to read that proof could be found in Foochow.

In January, 1893, we commenced using a new Liberty job press, purchased in the United States at a cost of over $500. This made possible the production of first class job work, and to meet the demand over one hundred fonts of job type of the latest styles were secured from England and America. In addition to this several hundreds of dollars have been expended in new

and improved machinery, including a wire stitching machine, punching machine, eye-letting machine, mitering machine, rule and lead cutter, and an Imperial paper cutting machine for the foreign bindery. In connection with the bindery a blank-book and stationery department has been opened, and we now have a stock of $1,000.

During the present year over $2,000 has been invested in facilities for better work, including a double royal cylinder printing machine, now on its way out from England. This press has long been a necessity for our work, and especially so the present year, as the volume of work done has rapidly increased. The record of work done during the first nine months of the present fiscal year is 19,397,509 pages, besides the work done in the Hinghua office. This record of over 80,000 pages a day has been possible only by running the presses day and night; part of the time twenty hours a day.

The work of the Foochow Press has not been confined to the needs of the Foochow missions. In the earlier years considerable work was done for the missions in Amoy, Swatow, Formosa, Hongkong and Bangkok, and for the Methodist Missions in Peking and Kiukiang. In later years large orders were executed for the British and Foreign Bible Society agents at Shanghai and Tientsin, but since the Tientsin agency was discontinued the work of the B. and F. B. S. has been largely centralized at Shanghai. At present the largest out-port orders come from the North China Tract Society, with head-quarters at Peking, and the American Bible Society agency at Shanghai, which from the beginning has been a strong supporter of the Press here.

At present the capital of the Press is nearly $20,000, besides the ground and buildings, worth about $5,000. The plant includes a double royal cylinder printing machine, a Liberty job press, four large Washington Hoe presses, one Columbian press, two small presses, six fonts of Chinese type, four fonts of Romanized type, two fonts of music type, seven English book fonts and about one hundred and fifty job fonts ; also type-casting, stereotyping and book-binding outfits. Before the close of the year we are expecting another font of Chinese type, and one in italic Romanized for the republication of the Maclay-Baldwin Alphabetic Dictionary, which Dr. C. C. Baldwin is now revising.

When first established the Foochow Press was assisted by mission funds, but it was soon put on a self-supporting basis, and nine-tenths of its present capital, outside of the real estate, has accumulated from the small profits on the immense amount of work done during the past thirty years.

The next Press, according to time of starting, that calls for notice is the

Church Missionary Society Press, Ningpo.

Rev. J. C. Hoare, in answering the letter asking for details of work done by the Press, modestly considered it as hardly worthy of notice in an account of printing in China, but we feel sure our readers will be interested in the following particulars he kindly gives :—

"The first press we had in our Mission was brought out by the Rev. F. F. Gough in 1869. From that date until 1881 the press, a small "Albion," was kept in Mr.

Gough's house, mainly supported by a small grant from the Church Missionary Society, and chiefly employed in printing small books and sheets for the Mission use, in Roman character only. At that time there was no Chinese character type.

In 1881 Mr. Gough returned to England, and the Press was handed over to our Divinity College here. Since that time the work has been gradually increased, though it is still carried on on a very small scale. A second font of Roman character type has been added, and also a font of Chinese character; and an "Eagle" press was bought from Dr. Williamson's establishment when it was broken up.

The work done has been primarily for college use. Examination papers, schedules of work and various sheets connected with our educational work, text books on mathematics and history in Roman character, theological text books on the creed, the prayer-book and systematic theology in Chinese character; together with a few commentaries in Chinese character and prayer-books with a few small Christian books in Roman character; these are the works on which our presses have been employed."

English Presbyterian Mission Press, Swatow.

Rev. J. C. Gibson writes to us as follows:—

"I congratulate the Press on the attainment of its Jubilee. Fifty years is a long time in the history of Christian work in China, and one's mind runs back to poor Morrison struggling with his block-cutters, and feels that though progress often seems slow, yet we have advanced a long way since then.

It is very kind of you to think of your younger and much smaller neighbours in the year of your greatness, and I will very gladly supply a little information about our Press, though our work is very amateur and on a very small scale. It was begun in the year 1880 with a "Crown Albion" hand-press and a font of type sent out as a gift by James E. Mathieson, Esq., then Superintendent of the Mildmay Mission work in London, and a few of his friends. It was set up in our boys' boarding-school, and I taught one of the boys how to use it.

The first font of type was Pica (Roman), and nearly all our work has been in the printing of Scripture and other books in the Swatow dialect Romanized. The type was added to from time to time by the gifts of friends, and in 1885 a font of Double Pica was added. This has been of the greatest use in encouraging old people and beginners who always feel a small type difficult to read. Many have learned in the large type who would have been deterred by anything smaller; but after they have learned some of these are quite able to use smaller sizes.

For reference editions of books of Scripture and a few other purposes a "Brevier-Bourgeois" type was added to our stock, and finally in 1893 a new font of Bourgeois was acquired.

We have no Chinese type, and the only printing done in Chinese character is done from stereos supplied to us by the Methodist Episcopal Mission Press, Foochow, for our local Hymn-book in Character Colloquial. I should add that all the fonts named above have all the special accents required for indicating the eight tones of the Swatow Vernacular. All our type has been supplied

by Messrs. Miller and Richard, of Edinburgh, and we owe much to the care and skill with which they have cut for us all such accents as go beyond those usually supplied with English fonts.

The plant of the Press has gradually grown with our growing requirements. It now includes a stereotyping apparatus of a small size, and a book-binding outfit, consisting of "nipping press," paper-cutting machine, etc. Last year we added a second press, a "Royal Columbian."

Our printing house now consists of three smal rooms, and we have five printers in constant work.

The work done consists of translations of Scripture and other Christian book literature, with some educational books for use in our Mission schools, all in the Swatow Vernacular. The turn-out for the year 1893 was 434,000 pages. These books are available for use among the Christians throughout the field of the Swatow missions, of which there are two—the American Baptist and the English Presbyterian—occupying nearly the whole of Chao-chow and part of Hwei-chow in the north-east part of the Canton province. The books are used also in the Straits among the Swatow-speaking Christians connected with our Mission there. One of our regular publications is a "Monthly Church News," which serves as a means of intercommunication among the congregations connected with us. It is illustrated from electros kindly given to us by the Religious Tract Society of London.

As to the funds for the support of the Press I can only say that its income is uncertain, but has always been sufficient for our needs. There is a revenue from the

sale of our publications, both to native and foreign buyers. Among these the Press possesses the right to a "Swatow Vocabulary," by Rev. W. Duffus, and a "Swatow Index to Williams' Dictionary," for both of which there is a steady though small demand among foreign students of the language. The latter is also purchased occasionally by Chinese students of their own written language, as giving correctly the local sounds of the characters. All our Scripture printing is done at the expense of the British and Foreign Bible Society, and the Scriptures printed become their property, and are sold by us on their account. We have also had occasional grants generously given by the Tract Society of London to enable us to print our hymn-book, both in character and in Roman letter, and to print in Roman translations of Barth's "Bible Stories" and the Pilgrim's Progress. The result is that we have been able now for a good many years to carry on the Press without its becoming a charge on the ordinary Mission funds."

Mr. Gibson sends us also a list of publications sent out from the Swatow Press. These include a number of Romanized Old and New Testament portions in the Swatow Vernacular, with Romanized tracts, hymn-books and educational primers.

We earnestly echo Mr. Gibson's wish that our Press may "by its centenary be straining all its powers to meet the demand for the daily reading of a Christian China!"

Mr. John Archibald kindly supplies us with the following particulars of:—

The N. B. S. S. Mission Printing Press, Hankow.

The National Bible Society of Scotland's Press was established in July, 1885—under the name of the Hankow Mission Press—in order to undertake the printing necessitated by the rapidly extending operations of the Society whose name it bears and of the Central China Religious Tract Society. Previous to that time, owing to there being no such press at the port, the books required by these Societies had, per force, to be printed by the native wooden block process. This method, although found satisfactory for small editions and when time is no great object, proves to be entirely impracticable when a large demand must be met and with the least possible delay.

At the outset it was proposed to start this press as a private venture, and with funds from private sources, but in order to secure its success the Bible Society directors resolved to adopt it as a branch of their work in China; so practically it passed into their hands before it was fairly under weigh. It thus became a purely missionary concern, carred on, not for the sake of business profits, but entirely in the interests of missionary literature, and in no way competing with the general printing trade.

It was first lodged in the old London Mission Hospital, an interesting building from the fact that it was the first one erected in Central China for mission purposes. This was situated in the native town adjoining the foreign concession, but had been abandoned for many years in favour of a new one in a more healthy

situation. Hence the old hospital had gradually gone down in the world till, at that date, it was used by the natives as a pig market. Here the Press flourished, and was rapidly extended, particularly so in 1891 when, on the death of Dr. Williamson, there was added to it by purchase nearly the whole of the printing plant of the Society for the Diffusion of Christian and General Knowledge, Shanghai.

But on January 12th, 1892, it met with a sudden disaster. Early that morning a fire suddenly broke out in the vicinity, which destroyed upwards of 200 native houses, including that in the occupation of the Press. Fortunately, by strenuous exertions, the main part of the establishment in the old hospital, through its being a foreign building, was saved, although the fire raged all round it, and the doors and several windows were burned out. From the nature of the risk it had been found impossible to get it covered by insurance, so by this misadventure the Society was involved in a loss of Tls. 1,500.

In consequence of this, by order of the directors, the Press was moved from the native town to the foreign concession, and July of the same year saw it set up in handsome and commodious premises, specially erected for it, in the corner lot between Fourth Street and the back road. Thus this untoward calamity ultimately proved to be a blessing in disguise, for such was the sympathy shown by the Society's friends that the cost of the site and buildings, Tls. 10,000, was met without difficulty. The directors were indebted to the fire for an asset of great and rapidly increasing value—which was promptly covered by insurance against a

repetition of the like—while their agents were provided with an establishment where all operations could be carried on with comfort and convenience. The Central China Tract Society which, although occupying still another building, had also all its property burned in the same fire, in a similar manner found the calamity to be a blessing in disguise.

The N. B. S. S. Press is practically exclusively employed in printing the Scriptures and tracts required by its own Society and by the C. C. R. T. S. For this purpose it employs three printing machines and four hand presses. It possesses eight fonts of Chinese type and a fair outfit of English ditto. It has a stereo and electrotyping foundry, a type-casting foundry with five fonts of matrices, two of them new patterns, in all upwards of 30,000 matrices ; also a blocking press and foreign binding plant, besides a very large stock of stereo and electro plates. It gives employment, on an average, to 70 people—40 in the press and foundries and 30 in the binding departments. During the nine years of its existence there has issued from this Press 2,110,000 Testaments or Scripture portions and 6,000,000 other Christian books and tracts.

Amongst the works it has specially issued may be mentioned the Scripture translations of the Rev. Griffith John, D.D., in both Wên-li and Kwan-hwa, the first annotated Scripture portions for general use, the fullest Reference Testament yet published, and such tracts as "The Gate of Wisdom and Virtue," "Leading the Family in the Right Way," &c., now being largely printed at other ports as well. As curiosities there may be noted the reproductions and translations of

Hunan and other anti-foreign literature bearing on the missionary question and the first set of local stamps produced for an outport in China—the original and prolific parent of the numerous outport local post offices which have recently sprung into being.

This Press has all along been under the management of the Society's Hankow agent, Mr. John Archibald, save during an eighteen months' furlough, when the Rev. J. Wallace Wilson took charge. Every year since it started has, with God's blessing, seen a distinct advance in each department. May this long remain its record!

To Rev. E. S. Little, Methodist Episcopal Mission, Kiukiang, we are indebted for the following account of

The Central China Press, Kiukiang.

It had been felt by many for some time that there should be a printing press within the bounds of the Central China Mission of the Methodist Episcopal Church, but up to 1890 attempts in this direction had failed. At the time of the General Missionary Conference in Shanghai the writer felt called to make a start in the direction of obtaining some kind of plant. The other brethren at Kiukiang encouraged him to proceed, and with the assistance of Messrs. McIntosh and Archibald the first steps were taken. No funds were in hand, but the writer was assured if the work were of God and for the advancement of His Kingdom it would succeed. A small second-hand press was purchased for $60 from the *Mercury* office, and arrangements kindly

entered into by Mr. Drummond Hay, of the *North-China Daily News*, whereby another and larger press was secured. The small press was taken to Kiukiang and erected in the writer's private study, where the first printing was done. A visit was then paid to Hankow, and type and sundry furniture were secured from Mr. Archibald; a trained printer was also engaged, who came to Kiukiang immediately and printed the second issue of the *Hwei-pao*, which was set up in type in Hankow and brought down to Kiukiang to be printed.

The next thing to be done was to erect a small printing office in one corner of the compound quite close to the house. In about six weeks we moved over here and erected our press and single type stand. Type continued to arrive from Hankow as we required it.

We soon felt that we should require new and more extensive plant; an order was therefore sent to England for English type, small roller printing machine, stereo and type casting outfits, paper cutting machine, perforating machine and sundry smaller plant and furniture; the value of this was at the time about $2,000. An order for stationery and foreign paper to the value of nearly $200 and ink was also sent forward. This all arrived in due time. But in the meantime no grants or gifts of money had come in, and the responsibility was a very heavy one. In 1891 Rev. J. Jackson and Rev. J. J. Banbury each advanced a loan of $200 without interest. This $400 gave some relief. During all this time work kept coming in, and although our staff increased we were able to meet all current expenses.

In 1892 the Missionary Committee in New York generously voted about $1,200 Mex., and with this all the

debts were wiped away. In April the writer resigned from the managership, and was able to hand over to his successor, Rev. J. J. Banbury, the complete outfit free of debt, with cash and bills receivable to the value of over $300. A staff of eleven men were then employed.

With the increased plant and work a new building was required; the present manager erected this in 1893 with funds advanced by the missionaries in Kiukiang. The committee in New York again came to our rescue, and generously voted $1,000 U. S. gold, which paid all the expenses. We have now a large, convenient and airy two-storied building in which all the work is carried on. Since 1892 the type (Chinese) and matrices have been gradually increased, and the Home Board has this year sent us nearly $500 Mex. towards the expenses of this department. Millions of pages of Scriptures, tracts and other works have been issued and scattered all over China.

In addition to the foregoing there is also a Press in Taichow, in connection with the China Inland Mission, under the charge of Rev. W. D. Rudland. It employs three workmen, and with this small force has issued the New Testament and Psalms in the Taichow dialect, (Romanized), in addition to a number of smaller books and tracts in Chinese character.

Two new Presses have recently been started in Peking; one is in connection with the English Episcopal Mission, whilst the other is an adjunct of the educational work of the American Methodist Episcopal Mission. With the object of furnishing some of the students in

Peking University with an opportunity to learn a useful trade a press and type were procured from Shanghai. With an experienced printer (also from Shanghai) placed in charge, and three students as apprentices, we understand that a number of books and tracts have been printed for the North-China Tract Society and individual missionaries.

On page 47 mention is made by Rev. J. C. Hoare of purchasing a press "from Dr. Williamson's establishment when it was broken up." This refers to the printing office of the Book and Tract Society of China, which was founded by the late Rev. Dr. Williamson, with whom the writer came out in 1885. On Dr. Williamson's death, and partly also on account of unwillingness on the part of the parent Society to have any financial responsibility in the technical work of the Chinese Society (now called the Society for the Diffusion of Christian and General Knowledge among the Chinese) printing operations were suspended in 1890. The larger portion of the plant was purchased by Mr. Archibald for the National Bible Society of Scotland Press in Hankow. (See page 52.) The important work which had been started under the late Dr. Williamson—particularly the *Review of the Times* (萬國公報) and the *Missionary Review* (中西教會報), as well as works specially designed for the official classes, and also for the women and children, is being carried on by the Society in China, under the able Secretaryship of Rev. T. Richard—the printing being done at the American Presbyterian Mission Press.

Rev. John Ross, D.D., of the United Presbyterian Church of Scotland Mission in Manchuria kindly supplies the following particulars :—

"In 1881 a small "Columbia" Press was set agoing in Newchwang, where an edition of several thousand copies of Luke's Gospel in Korean was printed. Thereafter it was moved to Moukden, where it has been working for years in casting off Korean Gospels. Half a dozen editions of some Gospels have been printed—5,000 copies at a time. In all several score thousand copies have been printed and issued. An edition of the whole N. T. in Korean was also printed, the edition consisting of 3,000 copies. Besides these numerous editions it has printed several hundred thousand tracts, which were disseminated along with the Gospels. The distribution of these books was chiefly confined to Western and Northern Korea, though not a few found their way into Central Korea and the Capital."

We must not forget, however, to refer to the Mission Press carried on by the American Presbyterian Mission at Nodoa, in the island of Hainan. It was presented to the Mission a few years ago by friends in the United States for the purpose of printing books in the Hainanese Romanized colloquial. With the assistance of the American Tract Society and the British and Foreign Bible Society (the latter for specific Bible work) a number of Gospels, hymn books and other works have been printed. Last year about twenty-seven thousand pages were printed. We understand that as the Press is worked by school boys and a native employed by a member of the Mission, with the aid of gifts of paper, etc., the work has thus far been done without direct expense to the Mission.

CHAPTER VI.

Bible and Tract Societies.

FROM the preceding pages it will be evident how much work has been done by the Mission Presses of China for the Bible and Tract Societies; and it is only right and proper that in an account of the Mission Press in China a grateful tribute should be paid to the members of different missions and denominations and nationalities who have so readily and efficiently co-operated in Bible and tract work for the advancement of Christ's kingdom. Without such effective organizations as the Bible and Tract Societies we should not have been able to thankfully record on page 33 an output for the past five years from the American Presbyterian Mission Press of over 123,000,000 pages of Scriptures, not to speak of various religious books and tracts printed during the same term, or of the work of the various Mission Presses since their commencement. But with such societies we have the setting apart of the best qualified men for the work of literary preparation, the providing of funds for the printing, and

last, but not of least importance, effective and judicious arrangements for distribution of the printed page.

With regard to the noble work the Bible and Tract Societies are doing, and how, free from antagonism, they can go hand in hand, together doing the work of God, it has been remarked: "The one shows Christianity as God has revealed it in His word, the other by tracts and magazines reveals Christianity as it lives and works among men. The one tells what God has done and is willing to do, the other what God is daily accomplishing, and thus proving His word to be true."

Very appropriately the account of the work in China of the oldest Society has been kindly written by Mr. Samuel Dyer, a son of the Mr. Dyer referred to on pages 7 and 37, who so helped in the earlier stages of type manufacture.

The British and Foreign Bible Society.

The year which gave birth to the British and Foreign Bible Society, namely 1804, was also the one in which there was brought to light at the British Museum a manuscript of a large portion of the New Testament in Chinese which had been deposited there. Quite early in the Society's career that work was urged on its notice and the question was taken up as to whether it should be printed. It being found, however, that to print 1,000 copies would probably cost about two guineas each, and the issue being thought uncertain, the Society declined the work for a time.

The first Chinese Scripture in the preparation of which the Society assisted was a New Testament prepared

by the Baptist missionaries at Serampore. The version was prepared during the years 1805 to 1810.

From 1812 to 1814 aid was given to Rev. R. (afterwards Dr.) Morrison in China itself for the preparation of the New Testament, and by January of the latter year 2,000 copies were printed.

The first considerable and direct effort for bringing these Scriptures into the hands of the people was made by Dr. Milne. The circulation was made among the Chinese settlers in Batavia, Java, Malacca and Penang.

During the course of years the Society continued to assist in the work of preparation and circulation of Chinese Scriptures. One of the most notable efforts being that known as the Million Testament Scheme, for which the Society received sufficient funds for far over that number if we reckon at the prices at which they could then be printed.

By the year 1850 the missionaries were able to print the whole New Testament at the cost of about 3½d. or 4d., a great contrast to the two guineas estimated for printing the book found at the British Museum.

In the same year the revised translation called the "Delegates' Version" of the New Testament in Classical Chinese was substantially brought to a close. And by the year 1852 the Old Testament was finished.

By 1855 the first instalment of the "Million" Testament Scheme, about 10,000 copies, had already been distributed.

About this time the printing of the complete Classical Bible of the New Version was finished at the small cost of 1s. 6d. per copy.

From 1836 to 1839 the Society had employed an agent for work in China, a Mr. Lay, but the agency was not continued beyond that period, owing to difficulty which then existed in the way of the work. About the year 1858 the London Committee sanctioned the employment of Mr. Wylie, who had been engaged in the printing of Scriptures, as an agent for their diffusion, but he does not appear to have actually taken up that office until 1863 or 1864. He continued in the work until 1877. Not long after the commencement of his agency he introduced the practice of selling Scriptures to the Chinese at a very low price. For many years they had been freely given away, and some missionaries still preferred this plan. At the present time the Society's usual system in China is to sell, but in exceptional cases books are gratuitously given. As a result of the plan of selling, by far the majority of Scriptures circulated are portions—principally the Gospels and the Acts of the Apostles. These last appear to be more suitable as the first books to be placed in the hands of the heathen than complete New Testaments.

The following are the Versions now in circulation by this Society in China, either in whole or in portions :—

Wên-li Bible.

Easy Wên-li Testament (published by the National Bible Society of Scotland.)

Northern Mandarin Bible.

Southern Mandarin Testament (to be discontinued when editions are distributed.)

Shanghai Colloquial Psalms.

Foochow Colloquial Bible.

Foochow Colloquial Mark and John, Romanized.

Canton Colloquial Testament.

Hakka Colloquial Testament.

Hakka Colloquial Testament, Romanized.

Ningpo Colloquial Testament, Romanized. (Old Testament portions about to be published)

Wênchow Colloquial Gospels and Acts, Romanized.

T'aichow Colloquial Testament, and Psalms, Romanized.

Amoy Colloquial Bible, Romanized.

Swatow Colloquial Portions of Old and New Testaments, Romanized.

Hainanese Colloquial Matthew and John, Romanized.

Also Arabic, Tibetan and Mongolian Scriptures, and Scriptures in English and various other languages.

The number of Scriptures received into the Shanghai Depôt from the Press during the ten years ending Dec., 1893, was 1,963,959, or nearly two millions, a very large proportion of which were printed at the Mission Press, Shanghai. Besides these, 144,366 books in Easy Wên-li were purchased and received here from the National Bible Society of Scotland, making in all 2,108,325 Scriptures, or an average per annum of over two hundred and ten thousand. This was besides a large quantity of Mandarin and some colloquial Scriptures printed for the Society at Foochow, and colloquial books printed at Swatow, Canton and Kiungchow in Hainan, which did not come into the Shanghai Depôt.

The ISSUES from this Depôt for the same period of ten years was 1,945,125, or nearly two millions, being an average of over one hundred and ninety-four thousand per annum; besides considerable issues from Tientsin,

as well as some from Foochow, Swatow, Canton and Kiungchow; and also from Amoy of Romanized Colloquial Scriptures printed in England.

The CIRCULATION for the six years from 1888 to the end of 1893 was 1,327,991 Scriptures, being an annual average for that period of over two hundred and twenty thousand books.

SAMUEL DYER,
Agent.

Rev. J. R. Hykes kindly supplies the following particulars of

The American Bible Society.

The attention of the American Bible Society was very early directed to China. Five years after its organization we find this Society, which has been such a powerful factor in the enlightenment and salvation of the world, looking expectantly for the time when this populous heathen empire would be opened to the entrance of the life-giving Word of God. One of the first references to China in the published Reports of the Society is an appropriate recognition of the services of men of God in translating and diffusing the Holy Scriptures in these eastern countries. The Board presented in 1820 to Rev. William Ward and Doctors Carey and Marsham copies of the best edition of the Bible published by the American Bible Society as a recognition of the "long and successful exertions of these servants of God in translating the Holy Scriptures," and "the managers directed similar expressions of their esteem and approba-

tion to be forwarded to Dr. Morrison, of Canton, and Dr. Milne, of Malacca, who have so nobly employed their time and their talents in preparing the Bible for China." The Report goes on to say: "The translation of the Scriptures into the Chinese language has been completed. The time is not distant when the whole Bible in that language will be published, and thus the means are in readiness for enlightening the many millions who use that language with the knowledge of the true God and His revealed will." These Bibles arrived at their destination in October, 1821, and in acknowledging the gift Dr. Morrison writes from Canton under date of March 24, 1822, as follows: "The free dissemination of the Bible in China proper is yet impracticable, which is also the case with all books that exhibit the claims of Jesus and treat of His salvation. May the day soon come when the reverse will be the fact."

As an indication of the status of Bible distribution seventy years ago it was reported as a great achievement and a matter for profound gratitude to God that during the year 1822 "the greater part of 500 copies of the New Testament and some books of the Old Testament in Chinese had been put into circulation, but it was impracticable to distribute the sacred volume within the domains of the Emperor of China." What a wonderful transformation in two generations! The total circulation for 1893 was little short of half a million copies, distributed freely in every province of the empire, and within the past week an elegantly bound copy of the New Testament has been sent to Peking for presentation to the Empress-Dowager on the occasion of her 60th birthday.

The first complete Chinese Bible ever printed was issued from the Serampore Press in 1819 or 1820. It was what is known as Marshman's translation. It was followed three years later by the version of Drs. Morrison and Milne ; the translation having been completed the previous year, 1822. Immediately it was issued from the Press Dr. Morrison presented the American Bible Society with a copy of the whole Bible, which is referred to as "a work of astonishing diligence, toil and perseverance," "a work, the benefit of which will doubtless be felt by many millions at some future period."

The progress of circulation is indicated by the fact that in 1823, 1,000 copies of the New Testament had been put into circulation, and it was "confidently expected that it would be practicable to send Scriptures direct to China." This too sanguine hope was not realized, and Dr. Morrison says that "to circulate the Sacred Scriptures in China extensively is not practicable."

At this time the two versions of the Bible referred to above were in circulation, but the demand must have been extremely limited, and the circulation confined to places outside of China proper. Bible distribution was a slow and discouraging work. The barriers which for so many centuries had surrounded the Middle Kingdom showed little or no signs of giving way, and there seemed, humanly speaking, no probability of God's word finding free entrance to the land of Sinim. The work of these early heroes, the pioneers of the Gospel in China, is an enduring monument to their stupendous, unwavering faith. From 1825 to 1831 the American Bible Society paid unusual attention to domestic operations, and this, and the want of funds, prevented it from doing

much in the way of foreign distribution. During this period China is not mentioned in the Reports of the Society. But silent influences were at work, undermining the walls of exclusion, and a new era was about to dawn for China.

In 1832 the Rev. Mr. Bridgman made a strong appeal to the American Bible Society "for means to prepare and circulate the Christian Scriptures." He justly observed that China had long been neglected by the Christian world. "It is a most lamentable fact," says he, "one which ought to put all Christendom into deep humiliation, that so many centuries should pass before the word of the living God was translated into the language of so large a portion of the human family. It was not, so far as we can ascertain, until 1819 that an entire version of the Bible in Chinese was completed." "Since that period," he adds, "changes that have caused joy in heaven have already taken place. Notwithstanding the obstacles which have impeded the cause, and they have been neither few nor small, two complete editions of the whole Bible, three editions of the New Testament and four of the Psalms, in all about 12,000 or 15,000 copies, have been printed and widely circulated." That is, the circulation at this period was from 1,000 to 1,500 volumes annually. It is now about that number daily. Moreover, up to this time there was no access to the Chinese within the walls of the empire; all work was directed to those without. But in the following year, 1833, the missionaries in Canton report Leang A-fa, the noble evangelist, as distributing the Scriptures among the young students and literati of that city, and the American Bible Society

made its first appropriation of $3,000 to be used in 1834 to aid in the circulation of the Chinese Scriptures. The colossal doors of the Celestial Empire were beginning to swing slowly back upon their hinges, and to men like Gutzlaff China was no longer closed to the entrance of the Divine Word. In his visits to Chusan and places in Chekiang and Fuhkien he says he could have scattered 50,000 copies of the Scriptures amongst eager readers. A distribution was also made in Fuhkien by Dr. Medhurst.

We may therefore say that the work of Bible distribution in China proper began in 1833, and that the Bible Societies might appropriately celebrate the sixtieth anniversary of their direct work in China while the Empress-Dowager is celebrating the completion of one cycle of three score years. Is it a mere coincidence that the Christian women should celebrate this double anniversary by presenting the Empress-Dowager with an elegantly bound copy of the New Testament, specially printed for the purpose?

Sixty years ago it was believed that the finger of Providence pointed to great changes about to take place in China, and there was a deeper interest manifested in China by the Christians in America, and a more determined effort was being made to bring the Bible to her; yet in 1838 the prospects as to Bible distribution were said to be utterly disheartening. The first war with England began in 1839, and peace was not declared until August 29, 1842. During this period all missionary operations suffered serious interruptions, none more than Bible work. But while there were stupendous difficulties in the way of circulating the Scriptures the work of

translation and revision went on. It is perhaps not a matter for serious regret that there were almost insurmountable obstacles in the way of the free and wide distribution of the old versions. It was doubtless in the line of God's plan that scholarly men should have time to put His Word into a proper dress, so far as style and idiom and faithfulness are concerned, for presenting to the greatest heathen nation in the world. Drs. Medhurst, Gutzlaff and Bridgman produced a version of the New Testament in 1835, and several years later a rendering of the Old Testament. This was the stepping stone to the more perfect, beautiful and scholarly production known as the Delegates' Version, which appeared between 1847 and 1853. The Bridgman and Culbertson Version followed nine years later in 1862. A revision of the New Testament by Dr. Goddard was also published in 1853, and one year later the New Testament was put into Southern mandarin by Drs. Medhurst and Stronach.

The Bible Societies provided the means for doing this immense and important work, and the American Bible Society responded most liberally in providing its share of the funds. In the twenty years beginning with 1833 it expended $101,351.65 in preparing, printing and circulating the Scriptures in China. By far the greater part of this was used in translation and revision work. Up to 1862 this Society published approximately 129,464 volumes and circulated 116,500 portions of the Scriptures. This closes the first period of Bible work in China, the period of preparation and patient waiting for an open door.

With 1863 the work entered upon a new stage, and God prepared the Society for the important part she was to take in it. The Report for 1863 says: "Providence

has evidently indicated to this Society an enlargement of its operations in foreign countries." The subsequent history of the Society abundantly proves that the godly men who composed the Board of Managers did not mistake the indication of Providence. Notwithstanding the interruptions caused by the civil war in the United States, and the Taiping Rebellion in this country, and the war with the allied forces of France and England, the work of the Society entered upon a period of most gratifying prosperity.

Prior to 1866 the work of distribution was all done by missionaries, and without expense to the Society. All of the money appropriated to China had been used in translation and publishing. It had been the policy of the Society to give away the Scriptures freely, at the discretion of the missionaries who undertook their distribution. But during this year two most important changes took place. Five native colporteurs were employed by the Presbyterian Mission at Shanghai, and the most injudicious and hurtful policy of indiscriminate, free distribution, was discontinued; and the wiser plan of *selling* the Scriptures at a nominal price was adopted. The immediate result was a diminution in the circulation of nearly 60,000 volumes for 1867, but this was more than offset by the abuses which the change corrected. In 1868 the question of establishing an agency in China, which had occupied the careful attention of the Board for several years, again came up. The Board reached the conclusion that it would not be a judicious measure to employ an agent, largely on account of the expense; and besides the old plan seemed to have worked well and yielded satisfactory results. The Board thought

that there was no better method of distributing than by the missionaries themselves, although a *limited* number of colporteurs would be allowed when requested by the missionaries.

In 1870 the work was seriously interrupted by the Tientsin massacre. Perhaps no branch of missionary work is more quick to feel the effect of any internal uneasiness or disturbance than that of the Bible Societies. Their agents are the pioneers, and are scattered in remote and unfrequented parts of the empire. Their work is the first to suffer. Perhaps we could not have a more accurate gauge of the popular feeling in regard to Christian work in this land than the record of Bible distribution. The year of the Tientsin massacre the circulation fell off 179,242 volumes. It was:

	Bibles.	Testaments.	Portions.	Total.
In 1869	107	16,268	200,110	216,485
In 1870,	81	3,720	33,442	37,243

It was not until 1884 that the circulation reached the magnificent totals of 1869, which it is interesting to note exceeded the highest circulation of any previous year by more than sixty thousand volumes. There were several causes to account for the marked decrease in the circulation. Up to 1866 books were freely given away; and although this year marked the inauguration of the better plan of selling, it is altogether likely that several years elapsed before the new rule was generally adopted by those engaged in Bible distribution. As the missionaries gave their services freely and gratuitously to the Society, and there was no agent to enforce the new policy, they were free to adopt it or not according to

their own pleasure. It is altogether likely that free distribution continued for several years. Another cause was to be found in the changed feeling in regard to the indiscriminate sale of whole Bibles to the heathen. This had never been very extensively practised, but the publication of the Mandarin Bible under the auspices of the American Bible Society in 1874 afforded a very appropriate time for an expression of opinion upon this point. Prior to this time (with the exception perhaps of some vernacular versions) the entire Bible had only been translated into the Classical, or language of the learned. Now, for the first time, it appeared in the spoken language of fourteen of the provinces of the empire, and it might be a temptation to the young and indiscreet to scatter Bibles broadcast. Therefore the sale of complete Bibles among the people, that is, the heathen, was regarded as useless, but the sale of single Gospels was very heartily commended. Another cause for the decreased circulation was the increasing demands upon the missionaries' time and their consequent inability to devote so much attention to the work of distribution. In the early days their work was of an itinerant character, and large quantities of Scriptures were taken with them on their journeys ; but as Churches became organized their work assumed a more settled character, and the Bible work suffered in consequence.

In the year 1875 the circulation had reached the lowest point ever touched since the Society began its operations in China. Only 13,289 volumes are reported as having been distributed.

This year marks the close of another period in the labors of the Society. For more than forty years its

Scriptures had been gratuitously distributed by the missionaries. With the exception of a small amount paid to native colporteurs after 1866 the distribution had cost the Society absolutely nothing. Grants of money were made to the different American Missionary Societies working in China, and they were allowed to draw Scriptures from any of the Mission Presses to the full value of the grant. The various missions reported direct to the Board in New York, and we find frequent complaints that no returns were sent in. Under this policy, that is, prior to, and inclusive of, the year 1875 the Society manufactured

Bibles.	Testaments.	Portions.	Total.
18,380	105,408	1,489,994	1,613,782

and the circulation was

9,610	79,123	1,135,412	1,224,145

The expenditure was $218,500.15.

The circulation from 1863 to 1875, inclusive, was

Bibles.	Testaments.	Portions.	Total.
9,731	79,935	1,203,114	1,292,780

or an average of 99,445 volumes annually.

The expenditure for the same period was $117,148.50, or an average of $9,011.42 annually.

In 1875 the Rev. L. H. Gulick, M.D., was appointed Agent for China and Japan. He arrived at Yokohama on the 29th of September that year. Very soon after taking charge of the Agency Dr. Gulick inaugurated plans for the enlargement and increased efficiency of the Society's work. One of these was enlarged colporteur operations under missionary supervision. Another was the employment of a staff of foreign colporteurs. The first person engaged in this capacity was Mr. John

Thorne in 1878. He did valuable work for the Society in several provinces of the empire, and retired in 1887. The next year Mr. B. Bagnall was employed, the following year Messrs. Anton Anderson and A. Gordon, and in 1884 eight foreigners were in the employ of the Society as Superintending Colporteurs. Under the direction of these was a staff of forty-eight native colporteurs.

The new Agent gave a fresh impetus to the work, and the circulation gradually increased until in 1887 it reached the magnificent total of 252,875 volumes, the largest the Society has ever had in one year. The largest number of Scriptures manufactured in one year was in 1882, when 7,700 Testaments and 334,100 Portions, a total of 341,800 volumes, were issued from the Press.

In 1890 Dr. Gulick retired from the service of the Society on account of failing health, and soon after passed to his eternal reward. He was succeeded by the Rev. L. N. Wheeler, D.D. Under his able management the circulation of the Society reached the second highest number in 1892, when 245,087 volumes were put into circulation. The vacancy caused by the death of Dr. Wheeler in April, 1893, was filled by the appointment of Rev. John R. Hykes, who took charge of the Agency November 1st of the same year.

In the eighteen years since the China Agency was established

Bibles.	Testaments.	Portions.	Total.
11,243	120,416	2,944,313	3,075,972

have been circulated, or an average of 170,887 volumes annually.

To the end of 1893 the Society manufactured

Bibles.	Testaments.	Portions.	Total.
25,148	237,173	4,565,921	4,828,242

It circulated

Bibles.	Testaments.	Portions.	Total.
20,974	200,351	4,147,427	4,368,752

It expended for all purposes about $530,219.47.

It has assisted in the production of some seventeen different versions, besides a number of revisions of the Chinese Scriptures. Several versions, notably the Bridgman and Culbertson Classical Bible, the Mandarin Old Testament, the Cantonese Vernacular Bible and the Shanghai, Soochow and Hinghua Colloquial were paid for entirely by the American Bible Society, and are its exclusive property. With the exception of Dr. John's versions, which were produced at the expense of the National Bible Society of Scotland, and the very earliest classical and several vernacular versions belonging to the British and Foreign Bible Society, it is safe to say that the American Bible Society assisted in the production of every version of the Chinese Scriptures made by Protestant missionaries.

The China Agency's Catalogue for June, 1892, has a list of 308 different volumes of Chinese Scriptures in eight different dialects. The new Catalogue, which is just issued, has 396 of our own publications, in ten different dialects.

The Society permits the circulation of tracts and other undenominational Christian literature by its colporteurs, and the Board of Managers has approved of publishing Annotated Scriptures so soon as they can be prepared by the committee appointed by the late general Missionary Conference.

During the past year, 1893, 11,200 New Testaments, 230,700 Portions, total 241,900 volumes, were published at the expense of the Society. Four foreign colporteurs and sixty-four natives were employed in distributing the Scriptures. Twelve missionaries superintended colporteurs for the Society. These workers represented nearly every province in the empire. The entire circulation for the year was

Bibles.	Testaments.	Portions.	Total.
978	8,845	182,392	192,215

a falling off of about 50,000 volumes from the previous year, which can be accounted for by the death of the responsible head of the Agency.

It is worthy of note that in 31 years the Society circulated only 20,974 Bibles, or an average of 676 copies a year; and if the entire number were put into circulation to-day they would not supply one-half of the native Christians with a copy each. Of the 200,351 Testaments circulated only 13,400 were Old Testaments, or an average of 432 a year. It is also a significant fact that the increase in the circulation of Bibles and Old Testaments has been in direct proportion to the growth of the native Church. This shows pretty conclusively where they have gone.

A Bible Society is essentially missionary. Its operations cannot long be confined to the limits of its own country, no matter how extensive it may be; and in the great day, when every man's work shall be tried as by fire, it will be found that the American Bible Society has been one of the great factors in the evangelization of China. At a very early stage in the work

conversions were reported as occurring through the reading of the Bible, and now not a year passes without our hearing of many who have been made wise unto salvation through searching the Scriptures. "The entrance of Thy word giveth light."

JOHN R. HYKES,
Agent.

Mr. J. Archibald kindly reports with regard to

The National Bible Society.

The National Bible Society of Scotland was founded in 1860 by the union of a number of independent Bible Societies belonging to various cities in Scotland; and dating back, some of them, to the beginning of the century. It commenced work in China shortly after the union, by sending out the Rev. Alexander Williamson, who afterwards became so well known as Dr. Williamson, author of "Journeys in North China" and founder of the "Society for the Diffusion of Christian and General Knowledge." He established himself at Chefoo in 1863, from which place he travelled extensively throughout the provinces of Shantung, Chili, Shansi, Shen-si and Honan, with Mongolia and Manchuria; while the equally eminent Alexander Wylie, representing the British and Foreign Bible Society, was similarly engaged in the southern provinces. In 1871 the Rev. W. H. Murray, whose name of late has been largely associated with work amongst the blind, was located at Peking, where he still remains; while in 1877 Mr. John Archibald was sent to occupy Hankow, which place now forms the head-centre of the Society's operations in China.

In addition to Messrs. Murray and Archibald the staff at present—Oct., 1894—consists of Messrs. A. S. Annand and M. J. Walker, who work in the northern provinces with head-quarters at Tientsin; Mr. S. F. Whitehouse in the Eastern Provinces, stationed at Chinkiang; Mr. F. R. Johnson at Amoy, for the Southern provinces; Mr. James Murray at Chungking, for the West; and Messrs. W. Milward and A. L. Greig at Hankow. These nine Europeans, with about 100 native colporteurs, constitute the total number of workers in the service of the Society at present.

The total issues of the Society in China during the three decades of its existence amount to 86,351 Bibles and Testaments and 2,582,650 Portions. The lesser number of Bibles and Testaments issued, in proportion to the Portions, is due to the fact that the Society's circulation has always been largely of an evangelistic character, and in work amongst the absolute heathen its agents aim more at inducing them to begin with a portion of the word rather than at getting them to purchase a whole Bible. The average circulation during the last five years has been upwards of quarter of a million of Bibles, Testaments and Portions, besides an equal quantity of other Christian books and tracts.

The N. B. S. S., coming into existence at a much later date than the other great Bible Societies, had the good fortune to be provided with a more elastic constitution than theirs, and thus it has been able to allow greater liberty in the methods of working than these others have felt themselves at liberty to do. It has permitted to its agents the circulation of tracts along with the Scriptures from the outset; and Dr. Williamson

did not a little towards providing suitable literature for this purpose. It has also sanctioned the use of annotated editions of the Gospels, and at present has under consideration the authorization of an introduction suitable for heathen readers, to be bound up with their books. This greater freedom of action has won for it the hearty sympathy of the missionary body, which manifests itself by the ready way in which missionaries in all the provinces undertake the superintendence of its native colporteurs, and in various other ways render it deeply appreciated aid.

In August, 1883, the first sample portions of Dr. Griffith John's easy Wên-li translation of the Testament were issued, and met with a welcome so hearty and widespread that, he on the one hand, and the Society on the other, were encouraged to carry it forward to completion. The first complete Testaments were issued in Oct., 1885, followed shortly afterwards by the Psalms and Proverbs in the same style and by an edition of the Testament in Mandarin colloquial. These have all been carefully revised and re-revised, and in their permanent form are taking root in all parts of the field. Ninety-five per cent of the Society's whole circulation in China now consists of these versions. The total issues of them from the outset to the present date—Oct. 31st, 1894—amount to 44,521 Testaments and 2,101,000 Portions—figures which speak pretty eloquently of the appreciation in which the versions are held ; and further show how great is the obligation the N. B. S. S. and the China field alike are under to the translator, Dr. Griffith John.

The N. B. S. S. does all its own printing by means of a large and thoroughly equipped printing establishment located at Hankow. Besides endeavouring to

provide the most suitable versions possible, the Society has thus also faced the further duty of doing whatever it possibly can towards improving the appearance and cheapening the production of its books. In both directions, by means of its own press, considerable progress has been made, much to the satisfaction of the Society and the benefit of its work. Hence with versions prepared under its own auspices, printed at its own press, and circulated by agents of its own, with the willing aid of hundreds of helpers, the N. B. S. S. can claim to be, not only one of the most free and liberal, but also one of the most self-contained and enterprising of the various Societies at work in the East.

In order to bring before our readers in the most interesting and authoritative manner the methods adopted by the various Tract Societies for the preparation, publishing and distribution of tracts, etc., we have asked for, and are able to give, particulars by those who have helped in founding, and are carrying on, Tract Society work.

Rev. Dr. Muirhead, of the London Missionary Society, Shanghai, whose experience goes back to 1847, when he first arrived in China, writes regarding:—

The Eastern Branch of the Religious Tract Society.

This branch had its rise in the Committee of the Tract Society formed in Shanghai in the early dawn of mission work here. It consisted of the members of the Church and London Missions. At first only a small amount of work was done, as those competent to make

suitable books and tracts were few, and they were otherwise busily engaged. Considerable scope, however, was found in the numbers who were in the habit of attending religious service in the city and the hospital, as also in connection with the itinerant work carried on in the surrounding towns and villages. In course of time the work largely increased from the accession made to our numbers and as the field opened for extended distribution. The immense gatherings that periodically take place for idolatrous purposes furnished grand opportunities for the prosecution of the work, as multitudes were thus reached who could not be visited in any other way, and were so far brought within the means of life and salvation. But we would specially refer to the journies which the younger members were able to undertake into the country in all directions. Hitherto confined to the immediate neighbourhood by consular authority the missionaries began to extend their travels through the length and breadth of this province and beyond it. The account we were able to give of this to the late Lord Elgin, while residing here as ambassador to China, had, we are persuaded, a most happy effect upon him, and carried weight with him in the formation of the second treaty, by which far greater freedom was secured in connection with our mission work.

Matters were thus carried on for a number of years. Changes were, of course, continually occurring in the removal of missionary brethren and in the opening of new missions, where Bible and tract work has been prosecuted to great advantage in spheres perhaps better adapted for it, and in a more combined and effectual manner than in such a place as Shanghai.

During these many years the Religious Tract Society of London most nobly supported our work. We were in continual correspondence with it, and our reports from time to time were printed in its monthly or annual periodicals. A large amount of work was put through the press, original and translated, and had its effect in the general result of making many of this people acquainted with the word of life. We can only assure ourselves that good and useful work has been done in this way, fully allowing for human imperfection in the presentation of the truth in this form as in every other. We know, however, that many of our publications have been highly appreciated, and that, as in the missionary enterprise at large, had no such "silent messengers" been circulated, no such seed been sown, things would have been very different from what they are.

In the year 1891 Dr. Murdoch, of India, came to Shanghai. He had done splendid service there for many years in connection with the Christian Vernacular Society, which he was the chief means of founding. He had a remarkable aptitude for organization, and as partly representing the London Religious Tract Society he proposed there should be various branches of it formed in North, Central and Eastern China. This was agreed to, and arrangements were made for the purpose, though owing to various causes they have not been so complete and satisfactory in the latter as they have been in the other two places. Still it is hoped that the matter will be carried out here in the same successful way and to an extent corresponding to the importance of the work and the special interest of this portion of the field. This and the neighbouring provinces are noted for their literary

and educational standing, and it would be well if all the missionary brethren here were united in the endeavour to utilize this department of mission work in their various spheres of labour, and in a corporate capacity rather than by separate effort, more or less adapted for the end in view. We want harmony, order, combination in this matter as in other departments of our common work, and we should expect by this means, in answer to earnest prayer, a larger measure of Divine blessing and a greater amount of appropriate and useful service.

The following particulars of the work of the Central China Religious Tract Society have been supplied by Rev. Thomas Bramfitt, the Secretary and Treasurer:—

The Central China Religious Tract Society

was formed in 1876. Its head-quarters are in Hankow and Wuchang, with a Branch Depôt at Chungking.

The names of Protestant missionaries labouring in the province of Hupeh are added to the list of members on application to the Secretary.

The officers and Executive Committee are elected every January in the annual meeting of the whole body of missionaries, and in this meeting the Secretary reads the annual report.

On the formation of the Society the Rev. Dr. John offered his numerous and widely-known tracts to the committee. Of course they were accepted, and since then many useful tracts by other writers have been adopted, and Dr. John has added others; so that now the number

and variety of books and tracts adapted to the needs of heathen readers is perhaps unrivalled. Nor have the wants of the native Church been overlooked; for last year a Harmony of the Gospels (translated by a member of the Episcopalian Mission) was accepted, and a simple yet complete Wên-li Commentary on St. Matthew's Gospel, by Dr. John, was issued; and at the time of writing this the committee is just about to publish a Hymn Book containing 330 hymns, and also, as a companion volume, a Tune Book, which will contain a large number of suitable tunes easily learned by the Chinese, even with their present imperfect musical attainments. These works, we believe, will prove to be amongst the most valuable and most useful of the Society's publications, and will remain a memorial of the true union of hearts which characterizes the missionaries of this centre; for it is the production of a sub-committee, elected out of the general committee, by the whole body of missionaries in their annual assembly in January last.

From the very commencement the circulation increased rapidly each year, with one single exception, till it had risen from 7,000 in 1876 to 1,093,200 in 1890. In 1891, the year of the riots, it fell to 846,100, but in 1892 it was again more than a million. Last year, partly owing to the almost universal anti-foreign feeling, and partly to temporary causes easily recognized, and we trust easily removed, it fell again, and was 858,399. The grand total for the years—1876–1893—(including 228,087 tracts sold by the Chungking depôt in 1891–1893) is no less than 7,098,316 copies, and the total cash handled Hankow Taels 42,283.85=gold $50,000=£10,000.

The publications of the Society are sold, not only in the eighteen provinces and in all the Chinese dependencies, but throughout all the countries of the Mongolian race, such as Corea, Siam, Tonquin, etc., as well as in Australasia, the Straits Settlements, California, British Columbia and in all places where the almost ubiquitous Chinaman is to be found in his quest for employment and for wealth.

Year by year most encouraging accounts reach us of the good which is done by our Society, and the members of the Society will continue to work on in "sure and certain hope" that its "labour is not in vain in the Lord," but that it is becoming, month by month, more and more potent as one of the factors in the grand sum-total of forces which it is pleasing to almighty God to use in the regeneration of this multitudinous people.

From the Rev. Dr. Farnham we have received the following particulars of

The Chinese Religious Tract Society.

In the spring of 1878, taking advantage of a large number of missionaries being in Shanghai, representing different parts of the country, a meeting was held at the house of Rev. Dr. Nelson, to consider the subject of forming a Tract Society for China. There was a large attendance, about fifty persons being present. After a free and full discussion of the subject a Provisional Committee was appointed and authorized to correspond with the missionaries not present, and if the way seemed clear proceed to organize a Society. After consulting

all the missionaries in China eighteen accepted the office of Trustee, among whom were such men as Rev. Dr. Wm. Muirhead, Bishops Russell, Schereschewsky and Burdon, Dean Butcher, Drs. J. W. and W. R. Lambuth, Hudson Taylor, Rev. Drs. Allen, Baldwin, Davis, Edkins, Happer, Lord, Williamson and others. In October, 1878, the Trustees met in Shanghai at the Deanery and organized. The first draft of the Constitution was made by Dr. Muirhead, who also suggested the Society's foreign name, and Bishop Schereschewsky gave it the Chinese name. Bishop Russell was elected President, Bishop Schereschewsky first Vice-President and J. M. W. Farnham Corresponding Secretary, Dr. Edkins was elected Chairman of the Examining Committee, a post he continues to hold.

At the death of Bishop Russell, in 1879, Dr. Happer was elected President and retained the office till he left the country in 1890, when Dr. Joseph Edkins was elected his successor. According to the Constitution the Trustees are to be half Chinese and half foreigners, and the object of the Society is to circulate Christian literature throughout the empire of China; but very soon the Society's literature was circulating, not only in every part of the empire where missionaries live or travel but in the United States, Sandwich Isles, the Straits, Australia and New Zealand.

The Society publishes *The Child's Paper*, now in its twentieth year, and *The Chinese Illustrated News*, in its fifteenth year, both under the direct patronage of the Religious Tract Society of London. The American Tract Society, as well as the Religious Tract Society, has given valuable aid in many ways. It was hoped that the tract

work would everywhere be efficiently organized and carried on by auxiliaries. Those interested preferred independent societies, and two—one in North and one in Central China—are doing good work. South of Shanghai the tract work is still in the hands of Local Committees.

Our letter of enquiry to the North having evidently gone astray we are unfortunately not able to give direct and full particulars of the

North-China Tract Society.

So far as we can ascertain it was organized at a meeting in Peking in September, 1882. Several missionaries from Tientsin were present, and after an enthusiastic and harmonious discussion a committee consisting of the senior member of each mission represented was appointed to draw up a constitution and by-laws. In Vol. XV of the *Chinese Recorder* there is a reference to the fact that the Society had completed its first year of work, and was "now fairly on its legs, walking off rejoicing as a strong man to run a race."

The affairs of the Society are directed by a Board of twenty-four managers chosen by the members of the Society by ballot at the annual meeting. This Board (on which each Missionary Society is represented by at least one member) elects Executive and Publication Committees.

From the Annual Report for the year ending December 31st, 1890, we note that then the great distance from printing presses at Shanghai and Foochow often involved delay in procuring new supplies of tracts.

The recent development of Mission Press work in Peking should obviate such difficulties in the future. In 1890, however, the depository seemed well stocked ; 1,356,034 tracts having been received and 258,987 issued. From subscriptions on the field and generous grants from the London and American Religious Tract Societies the funds of the Society are in a flourishing condition.

From the same report we are glad to note that the distribution of tracts has been a very useful auxiliary to the preaching of the Gospel. For instance, it is reported with regard to a certain training class for inquirers that nearly all the members of the class traced the first impulse inclining them to embrace Christianity to the reading of a tract. In the preparation of Sunday School Lessons, in publishing a religious periodical and distributing tracts to the students at examinations this Society is also doing a good work.

To the Rev. W. H. Lacy we are indebted for the following particulars of the

North Fukkien Religious Tract Society.

Early in 1871 the Foochow Missionary Union appointed a committee, consisting of Revs. Ll. Lloyd, Geo. H. Hubbard and Wm. H. Lacy, to consider the advisability of forming a Union Tract Society. The project seemed desirable, and each member of the committee pledged fifty dollars on behalf of his own mission as a nucleus fund for union work. Nov. 2nd, 1891, this committee presented its report to the Foochow Missionary Union, and recommended the following Constitution, which was adopted :—

CONSTITUTION

OF

The North Fuhkien Religious Tract Society.

I. NAME.—This Society shall be denominated the NORTH FUHKIEN RELIGIOUS TRACT SOCIETY, and its head-quarters shall be at Foochow.

II. OBJECT.—The object of the Society shall be the circulation of books and tracts, prepared on the same principles as those of the Religious Tract Societies of England and America.

III. MEMBERSHIP.—All Protestant missionaries and Bible Society agents labouring in North Fuhkien, and all other persons willing to co-operate in furthering the objects of the Society, may on application through the Secretary become members thereof.

IV. OFFICERS.—The officers of the Society shall consist of a President, a Secretary and Treasurer, and a Depôt Secretary; all of whom shall be elected annually.

V. EXECUTIVE.—The business of the Society shall be conducted by an Executive Committee of six, including the officers. The committee shall be elected annually at the Annual Meeting, from members resident at head-quarters, and empowered to fill up vacancies. It shall meet when necessary (three to form a quorum) for the examination of tracts and transaction of general business.

VI. ANNUAL MEETING.—The Annual Meeting of the Society shall be held at Foochow during the second week in January, to adopt the report of the past year and elect officers and committee for the current year. General meetings may be held at other times when important business requires.

VII. SOCIETY'S PUBLICATIONS.—All books or tracts published by the Society must first be submitted to the committee for examination, and no tract or book shall be adopted which is not approved by a majority of the committee.

VIII. PRICES.—The prices at which tracts, &c., should be sold shall be fixed by the committee.

IX. GRANTS.—Applications for the Society's publications must be made to the Depôt Secretary, by whom grants of books or tracts

to be sold may be made to members, who shall be responsible for value of same. Requests for donations for gratuitous distribution must be referred to the Executive Committee.

X. Subscriptions.—The Treasurer shall be authorized to solicit subscriptions on behalf of the funds of the Society.

XI. Report and Catalogue.—An Annual Report and Catalogue shall be printed and circulated.

Officers of the Society as then elected were: President, Rev. Chas. Hartwell; Secretary and Treasurer, Rev. Ll. Lloyd; Depôt Secretary, Rev. Wm. H. Lacy, with Ven. Archdeacon Wolfe, Rev. Dr. Sites and Rev. S. F. Woodin, the other members of the Executive Committee. The Methodist Episcopal Mission Press was made the depository of the Society. The Treasurer was authorized to solicit subscriptions from the missionaries and assistance from the Religious Tract Society of London, the American Tract Society and the Tract Society of the Methodist Episcopal Church.

The receipts for the first year were $50 from each of the three missions at Foochow, viz., the

A. B. C. F. M., the C. M. S. and the Methodist Episcopal Mission	$150.00
Missionaries' Subscriptions ...	151.00
Religious Tract Society of London	537.06
American Tract Society	434.85
Interest H. and S. Bank	11.02
	1,283.93
Disbursements	899.53
Balance on hand, Jan. 1st, 1893...	384.40

During the first year there were printed 46,500 volumes, of which 13,665 were circulated.

The First Annual Meeting of the Society was held in January, 1893, and besides the reports of the officers a

very interesting history of tract work in North Fuhkien was given by President Rev. C. Hartwell.

The Executive Committee for the second year was elected as follows: Revs. C. Hartwell, Ll. Lloyd, W. H. Lacy, S. F. Woodin, J. H. Worley and T. McClelland, the first three being officers as before.

The Report of the Treasurer showed receipts as follows:—

Balance from 1892	$384.40
Religious Tract Society of London	581.82
American Tract Society	451.44
Missionaries' Subscriptions ...	78.00
Receipts from Sales	164.98
Interest H. and S. Bank	6.10
	1,666.74
Disbursements	642.61
Balance in hand, Jan. 1st, 1894...	1,024.13

The Report of the Depôt Secretary showed the following:—

Books printed, vols.	29,500
Folded Sheet Tracts	54,000
Sabbath Calendars	30,000
	113,500

including 1,868,000 pages. Of these there were circulated:—

Books	21,289 copies.
Sheet Tracts	22,680 „
Calendars	30,000 „
	73,969

The officers for 1894 were elected as before, with the substitution of Rev. W. Banister for Rev. Ll. Lloyd, who had gone home on furlough.

The publications of the Society are sold to members at prices fixed by the committee, varying from one-third to two-thirds of the cost, and to non-members or missionaries resident in other ports at cost price.

Orders for tracts should be sent to the superintendent of the Foochow Mission Press, by whom catalogues will be supplied on application.

We feel sure that our readers will enjoy a perusal of the presidential address referred to on the preceding page, so we reprint the following :—

Reminiscences of Early Tract Distribution at Foochow.

By Rev. Chas. Hartwell.

"At the First Annual Meeting of our North Fuhkien Religious Tract Society it may be of interest to give some reminiscences of distribution of tracts and books by the various missionaries who have labored at Foochow. Perhaps it would be of greater interest to give a comprehensive view of all that has been done here from the beginning, in the printing and distribution of religious literature; but it will not be attempted, as probably sufficient data do not exist for such an undertaking. I shall therefore only give such facts, as I am able to recall from the labors of others of whose work I have been cognizant, and from my own experience during my residence at this place.

"Before my arrival in June, 1853, missionaries had resided here at Foochow nearly six and a half years. During that time they had distributed many tracts, books and Scriptures in the book language. Some of these

had been brought from other ports, but most had been engraved and printed here. The missionaries had also begun publishing the Gospels in the Foochow Colloquial, and soon various tracts were also prepared and printed in the same language. At first the English mission did a good deal in the distribution of the Scriptures in the classical language. The American missions, for various reasons, pressed on with a good deal of zeal in the publishing of the Colloquial Scriptures. It is now my opinion that had less been done in the circulation of the Colloquial Scriptures at the time it would have been wiser in the beginning of our work. Although a considerable amount of colloquial literature then existed and was sold on the street there was a decided prejudice against books in the Colloquial, and the pressing of our colloquial books so early to the front in our work created quite a prejudice against our Christian books. Still good was done and the way opened for subsequent success.

"Some of the colloquial tracts of those days have long been out of print. Among them were Dr. Baldwin's tract "On God" and his brief "Introduction to the Teachings of Jesus." Also Mr. Doolittle's tracts "On the Goddess of the Sea," "On Opium," "The Swiss Watchmaker," etc. But Dr. Baldwin's Colloquial "Catechism of Christian Doctrine" has continued to be of much use till the present time, and the abridgment of it by Mr. Stewart is to be printed by this Tract Society. Mr. Doolittle's Colloquial "Catechism on Astronomy," as revised, is also still used among us; and a translation of it into simple book language has been published in several editions. Dr. Maclay also did some work in preparing tracts in the Foochow Colloquial.

"From the beginning many of our tracts and books in the book language have been reprints of publications

prepared by missionaries at other places. Some of them were revised more or less to improve their style and teachings, and some had simply the terms for "God" and "Spirit" changed to conform to our Foochow usage. Dr. Milne's tract, "The Two Friends," was one of the standard tracts when I first arrived here, and it is now one of our useful publications. His book "On the Soul," which was revised by Mr. Doolittle and published here, has given place to the tract, which is mainly an abridgment of Dr. Milne's book by Dr McCartee, formerly of Ningpo. This latter is now on our list of publications. Dr. Doolittle for several years published editions of an Almanac, containing a brief Introduction to the Scriptures by Dr. Legge's assistant, Mr. Ho, besides much other Christian instruction and information about foreign countries and various matters of interest, which publication was quite popular and was easily sold to the Chinese, and doubtless did much good. Mr. Doolittle also revised and published a sharp controversial tract, "Against Erroneous Doctrine," by the Romanists, which exposed the follies of Chinese idolatry and superstitions, and also a small tract, prepared mainly by his Christian Chinese teacher, to refute some of the common slanders current at that time against Christianity. These tracts answered a good purpose in their day, though they may not be needed at the present time.

"It would be a pretty long list if I could recall all the books and tracts that have been published here by the funds of the several Tract Societies and Missions, but as I am unable to do so I will not attempt it. Much good has been done by the various publications in both the classical and colloquial languages. The former style of course is better adapted for tract distribution among the literary class and in the country where the people are not familiar with books in the Foochow Colloquial; but the colloquial

literature is quite useful among our Church members in Christian schools, and among many of the people in the region immediately around us. We have some good books in this style upon our list.

"The popularity of colloquial books among our Christians in general may be said to have begun in the use of colloquial Hymn Books among us. Previous to the arrival here of Rev. W. C. Burns, in the autumn of 1859, all our hymns had been in the book language. Some were very good and some were in rather poor literary style. Mr. Burns published for us a small hymn book of colloquial hymns at his own expense, and the regard felt for him by our most intelligent Christians did much to help in the general adoption of colloquial hymns for common use in our public worship. It is very pleasant now to see how much has been done by all the missions here to provide for us an improved colloquial hymnology.

"Then the preparation of colloquial tracts in rhyme, following the Chinese taste in their colloquial literature, has aided in making such books a comparative success.

"The "Five Character Colloquial Book" was the first of this class. The idea of it was suggested by a former Chinese teacher of mine, who subsequently was employed in the Methodist Mission and died a member of their Church. He first wrote the chapter on "Filial Piety," and brought it to me saying, If you will publish colloquial books in this style they will be popular in your schools and be read by others. It was published in a sheet form and used in connection with our mission work. One preacher in the country gave a copy to a boy, who could repeat it after simply reading it once or twice, and did so with evident delight. The boy's father who was present, not liking what was said against the worshipping of ancestors, scolded the preacher for giving his boy the sheet tract. Seeing the

success of this first chapter subjects for the other chapters were given the Chinese teacher, and he wrote the book, which after some emendations was published. Many copies of this little book have been printed in the past, and we have this as well as several other little books in rhyme on our list of publications.

"When missionaries first came to Foochow they gave away many of the books which they distributed, and some of the missionaries disliked to engage in selling the Scriptures and other Christian books. This giving away led to some abuses, and although much good doubtless was done by the gratuitous distribution I fear not so much good was accomplished as might have been, perhaps, had a different course been pursued. But not all the books and tracts were given away. In some of the later fifties Mr. Doolittle was noted for his success in selling books. I have known of his going out for two or three hours with one or two Chinese to help him, and returning with from a few hundred to a thousand, and even fifteen hundred or more cash, received for the books and tracts sold. For one I am very glad that the Chinese have now come so extensively to understand that our books are sold generally and not given away, as this indicates a decided advance in our work of furnishing them with a Christian literature.

"Of the striking beneficial results of the distribution of our Christian publications that have come to my knowledge I will give but a single illustration. Over thirty years ago some of us began distributing books to the candidates for literary honors as they came out from their examinations. In the sixties, after the Methodist Mission had begun publishing Rev. F. Genaehr's book entitled "Balance of the True Doctrine," a copy of it was given to a literary graduate in the city as he came out from the Literary Chancellor's Examination Hall. He

read it carefully, and afterwards purchased a New Testament and read that. After this he wrote out a compendium of Christian teaching in rhyme and brought it to me. It consisted of one thousand characters in very fine style. After a few slight changes it was published in sheet form and afterwards in book form, with comment on the text by a Christian teacher. This book is now the "Five Character Classic with Commentary" upon our list. Subsequently this graduate, Mr. Tiong, while with me as Chinese writer, wrote many chapters on the errors of Confucianism, which were published in the Chinese "Globe Magazine" at Shanghai, and did other valuable work; though I am sorry to say that he died without professing to become a Christian.

"We have abundant reasons for encouragement in the work of publishing and distributing a Christian literature among this people. And it should be no meagre source of joy that at this time, when the minds of the people are so much more open than formerly to receive Christian instruction, we have so many excellent works ready to our hand for immediate publication and distribution. The work of Christianizing a heathen language, and of causing a heathen community to be permeated with Christian truth and Christian thought, is a great one, and this can well be promoted by the use of the printed page as well as by the oral preaching of the Gospel. The sphere of our Tract Society is one of much promise, and I doubt not but its prosperity will enlist our earnest efforts."

With regard to the most recently started Tract Society Rev. E. S. Little, writing from Kiukiang, 30th May, says :—

"About two years ago the Kiukiang missionaries met and established a Tract Society, whose work has been

done at the Press. The Rev. J. Jackson was elected President, and the writer has discharged the duties of Secretary and Treasurer. To this Society regular grants are received from the American Tract Society, the Sunday School Union and the Tract Society, all of New York, and the Religious Tract Society of London. In 1890 was issued the *Hwei Pao*, a monthly Church paper ; this was taken over by the Society, and has been carried on by it ever since. The writer was editor during the first three and a half years of its existence. It is now published in a much enlarged form, with Rev. J. C. Ferguson as editor. The Society also issues a quarterly Sunday School Lesson Magazine under the editorship of Rev. J. Jackson. A number of Commentaries, Science Catechism, Guide to Mandarin and other works, including Sheet Tracts and Calendars, have been and are being continually issued. The present Tract Committee consists of Revs. J. Jackson, E. S. Little, J. J. Banbury, R. O. Irish, D. W. Nichols, G. A. Stuart and C. F. Kupfer. [The Central China Press is also under the general supervision and control of an annually elected committee, which is called the Publishing Committee.]

"There is plenty of room for our Press and Tract Society, and under wise management and control should do an increasingly good work for the Church of Christ in China."

The full details in the foregoing papers render it unnecessary to say more with regard to the organizing and executive ability shown in Bible and Tract Society work, the manner in which the publications are appreciated, or the relation of the Societies to the Mission Presses. We will simply add an encouraging sentence taken from

the letter from Rev. J. C. Gibson, Swatow, which accompanied the account of the E. P. M. Press on page 47 :—

"Last November I had the pleasure of baptizing a man whose conversion was directly traceable to the purchase and reading of a tract eight years before. The tract was the old standard favourite, 'Conversations with a Temple-keeper,' written, I believe, by the late Mr. Genaehr, father of Mr. Genaehr, who is now one of the 'Easy Wên-li' translators."

CHAPTER VII.

Conclusion.

THE foregoing sketches being mostly complete in themselves there are few loose threads to tie; since, however, it is impossible to glance backward as we have done without many thoughts crowding into the mind, we will in a few sentences note those considerations which, in the light thrown by recent events on the history of China, indicate, among other things, the important part Christian literature has to bear in China's uplifting. At the same time we will take the opportunity of referring to the helpful attitude of, and important work being done, and to be done by, several societies which hardly come under the title of Bible and Tract Societies.

The two thoughts which come most forcibly into the mind are: How rapidly the mission cause has advanced in the past fifty years; and, How China has stood still, if not actually gone back.

Fifty years ago the few missionaries in China were trying hard to effect a location at the ports then open—the difficulties and hindrances to work in these parts

indicating the apparent impossibility of being able to go further afield. Now our missionary map shows an open China studded with mission stations—and we can thankfully record little overlapping, considering the number of missionary societies at work and the number of denominations represented. *Then*, there was only a small company of Church members; *now* there are fully 50,000 communicants—many of them converts of converts—with many thousands of adherents, pupils in schools and enquirers. *Then*, various methods were being prayerfully, cautiously, and, in some cases, sceptically attempted; *now*, most of these methods are in successful operation. For example, with regard, first, to educational work, we have day-schools, boarding-schools, industrial schools and high grade colleges, and universities. We have already seen the "then" and the "now" of the Mission Presses, Bible and Tract Societies, and how those who early labored and have long gone to their reward are yet preaching to larger audiences in ever widening areas by means of the printed page. And among the successful agencies of the past fifty years we must not omit the medical work, the efficiency and importance of which is seen as we recognise the fact that the noble workers on the field have kept up to date with the marvellous advance in medical science, by means of which thousands of lives are being saved by preventive medicine, whilst there is greater accuracy in diagnosis, sounder knowledge of the natural history of disease and better means of relieving pain and suffering.

THEN, truly so far as missionary work is concerned, was the day of small things; NOW is the time of great results. But what of China—poor China—poor, despite

her wonderful past, her great resources, and vast possibilities. She certainly has not made the progress many fondly hoped she would in the past fifty years. The humiliation she is experiencing from Japan has drawn considerable attention to her internal administration, and the true character of the great bulk of the official and governing classes has been made apparent. Very little patriotism or honesty has been found; while rapacity and duplicity are evident on all sides. It has been clearly manifested that whilst not able to successfully oppose the military aggressiveness of Japan from without, she has not been able to respond to the cry for food or justice from within.

Now the questions will be asked: How have the expansion of the fleet, the foreign drill of the army, the developed commercial activity of a shrewd people, backed up by the possession of enormous reserve force, all failed to enable the giant China to cope with the diminutive Japan? The nearing thunder roll of an enemy's guns will awaken echoes to these questions in unlooked for quarters; and in the answering of these questions, in the quest for more modern knowledge and more light, God in His providence is opening up fresh avenues of usefulness for the Mission Press of China and for all the Societies who use the Press to help them in their work of enlightening.

We have already devoted a liberal proportion of space to the Bible and Tract Societies, but before closing we will refer, as we mentioned before, to some other Societies who are helping nobly in this work of awakening.

The importance of influencing the leaders of the nation has led the "Society for the Diffusion of Christian and General Knowledge among the Chinese" (see

also page 57) to aim at reaching the higher and educated classes of China. By getting them to abandon those selfish principles which tend to destroy the nation as well as the individual, it is hoped that a *renaissance* will be brought about by the basing of all enlightenment on Christian principles of love and goodwill to all. A special impetus has been given to the work of this Society by the palpable fact that the ancient subjects of study in China furnish her with no practical help in this hour of dire need, and as by modern knowledge only the empire can learn to be strong and secure peace within her borders, while protecting herself from foreign foes, this Society is making a strenuous effort, as far as limited funds will allow, to provide such information.

Another Society which is doing a noble work in enlightening the country is the Educational Association of China. Its object is the introduction of Christian education into this land. And China is in great need, not only of Western learning, but also of improved methods of teaching and training; for, as was pointed out in the recent triennial meeting of this Association, the present system, while developing the memory in a wonderful manner, and leaving nothing to be desired in the mere power of retaining words, yet "dwarfs the other powers of the mind, ruins the reasoning faculty, destroys the imagination, prevents independence of thought, checks original investigation, and is altogether vicious and totally inadequate to develop the God-given powers of the human mind."

The Educational Association was formed at the General Missionary Conference in 1890, and took over the books, blocks, maps, etc., of the School and Text-Book Series Committee which had been appointed by the first

General Conference of 1877. They have published important text-books on mathematics, the natural sciences, history, geography, religion, philosophy, &c., and such important and difficult subjects as the question of nomenclature have been taken up.

The work of stirring up and instructing has been also shared in by Christian Vernacular Societies. There has been some degree of prejudice against the use of the vernacular, but when we remember that in many parts of China, especially South China, there is no alternative but to use the vernacular; that the vernacular is, in many cases, the language of millions of people; it will be understood how the Mission Press feels it a privilege to be the servant also of those individuals and Societies who are seeking to provide the many missionaries who are working for the salvation of the middle and lower classes, with necessary literature. The object of the Christian Vernacular Society of Shanghai is to promote the formation and spread of a Christian literature in the Shanghai dialect, both in the Chinese and Roman character, by the translation or original production of such works as may be most appropriate for the instruction of native converts, day and boarding-schools, and the people of Shanghai generally. We cannot speak definitely of similar work elsewhere, but know that effective good is being done by missionary communities and individuals.

Our readers will easily understand that in referring to the foregoing Societies, as well as to those mentioned in the preceding chapter, we do not seek to make any invidious comparisons. We believe that China will be won to Christ through God's blessing on the interplay of diverse agencies, and whilst referring specially to

those societies more intimately associated with the Mission Press we recognise the premier importance of the other agencies at work in God's name for the enlightening, uplifting and deliverance of China.

And now we might ask: What is China's response to this fifty years of philanthropic labor on the part of foreign Christian missionaries? In spite of the working of the good leaven of 50,000 professing Christians and many more adherents, and in spite of many palpable beneficent acts rendered by the foreign missionaries, there has been, on the part of official China, in most cases a deliberate indifference and inertia, whilst in some instances there has been an active opposition expressed in the covert issue of the most filthy calumnies that the desperately evil heart of unregenerate man can conceive. To counteract the pernicious effects of the vile anti-foreign literature poured forth so constantly from the native press, and winked at or encouraged by the officials and literati, the duty seems plain of supplying a better; and as to the common people with their accommodating gullibility, the best, in fact the only, cure is to let them know the truth.

God speed, therefore, all the evangelistic agencies at work for the renovation of China; and whilst we give "preaching" the first place, with the educational, medical and other departments ranging in importance according to circumstances, we rejoice in the providential opening for a literature permeated by the spirit of Christianity—a literature that will not only provide working tools for the missionary, but which will provide something to recall what has been said when the missionary has gone—something which, if not able always to answer questions,

will tell its story over and over again in all manner of places, among all kinds of people, in public and in private, unheeding scoffs or jeers.

University of California
SOUTHERN REGIONAL LIBRARY FACILITY
305 De Neve Drive - Parking Lot 17 • Box 951388
LOS ANGELES, CALIFORNIA 90095-1388
Return this material to the library from which it was borrowed.

NON-RENEWABLE
ILL / UAB
MAR 0 5 2002

DUE 2 WKS FROM DATE RECEIVED

UCLA ACCESS SERVICES BL19
interlibrary Loans
11630 University Research Library
Box 951575
Los Angeles, CA 90095-1575

NOV 1 3 2007
APR 1 4 2008

3 1158 01125 5972

UC SOUTHERN REGIONAL LIBRARY FACILITY
AA 000 629 189 2

Unive
So
L